

EARLY PIETY,
EXEMPLIFIED
IN THE
Life and Death
OF
Mr. Nathanael Mather,
WHO

Having become at the Age of
Nineteen, an Instance of more
than Common

Leaving and Sustaining
Changed Earth for Heaven, Oct. 17. 1688.

Where are added,
Some Discourses on the true Nature
the great Reward, and the best
Season of such

A WALK WITH GOD
as he left a Pattern of.

The Second Edition.

With a Prefatory Epistle by Mr. Matthew Moul.

LONDON,

Printed by J. Atwood for John Dutton at the
Black Roast in the Poultry, 1689.

EARLY LIFE

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TO

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A

Some Description

of

the

Antiquities

and

Curiosities

of

the

Human

and

Natural

History

and

Archeology

Volume 1

1815

1816

1817

1818

1819

Volume 2

1819

1820

1821

To the READER.

OF all Reading, History bath in it a most taking Delight, and no History more delightfull than the Lives of good Men, it being not only pleasant, but profitable; and so while other Pleasures become a Bait to Vice, this becomes a Motive to Virtue. It may be said of such Lives as that Excellent Mr. Herbert said of Verses,

A Life may find him who a Sermon flies,
And turn delight into a Sacrifice.

Thou hast here a rare History of a Tomb, that may be of great use and advantage both to Old and Young: That the Aged seeing themselves out-done by Green years, may gird up their loyns, and mend their pace for Heaven; and that Young ones may be so wrought into the love of Religion, as it is Exemplified in this holy Person, as to endeavour with all diligence to write after his excellent Copy.

It is a great Work to die, and to die well is a greater; and no Work calls for

To the Reader.

greater diligence than this, because the Errours of the first work can never be corrrected in a second. One great reason why this duty is seldom well done, is because we grudge Time to do it in, and leave it to be done at once. It is never like to be well done, unless it be always doing; and therefore we should, in Conformity to that great Apostle, die daily.

This was the practice of this young Disciple, who among all his other Learning (wherein for his time he excelled most) had in Nineteen years so perfectly learned this Lesson, that the wise God saw it fit he should take out.

Above Fourteen years old he did dedicate himself wholly to God and his Service, and entered into a Solemn Covenant with God to that purpose: which as he did not begin rashly, and without great deliberation; so he did not transact it negligibly, but with great sense and seriousness: The Matter and Form of which Covenant you have in this ensuing Narrative, signed with his own Hand, according to that word of the Prophet, (Isa. 44.5.) One shall say, I am the Lord, and another shall call himself by the name of Jacob, and another shall subscribe with his hand to the Lord. And with what care and Conscience he

forsooth

To the Reader.

formed this Covenant, in Fasting, in Prayer, in Watchings, in Self-Examination, in Meditation, in Thanksgiving, in Walking with God in all, is fully witness'd in what follows, which shews that he was a true Nathanael, an Israelite indeed in whom was no guile. Not like those Israelites which the Prophet reproveth, for that they flattered God with their Mouth, — lied to him with their tongues, their hearts not being right with him, nor stedfast in his Covenant. For having once given up himself to God, He kept the ways of the Lord, and did not wickedly depart from his God.

When his worthy Father (my dear Friend) was pleased to send this Narrative to me, I confess I could not read it without great Reflection and Shame: Thought I, God will not gather his Fruit till it is ripe, and therefore I live so long; nor will he let it hang till it is rotten, therefore Nathanael dyed so soon. We are not sent into the World merely to fill up a Number of years, but to fill up our Measures of Grace, and whenever that is done, our time is done, and we have lived to Maturity, and so did this Youth, and therefore came to his Grave in a full Age (tho at Maturity) like as a Shock of Corn comes in in his season.

To the Reader.

The following History is written by his own Brother, (a worthy Minister) the fiercest of any for such a Province, the nearness of Relation occasioning that Intimacy which others could not easily have. In what he hath done herein, he hath deserved highly of all who love Goodness and Virtue, having used great Faithfulness, and great Modesty: Great Faithfulness, and that both to the Dead and to the Living; To the dead, in raising up the Name of such a Brother; and to the living, in giving us a Narration of his Life, without an Oration in his Praise; which indeed was altogether needless, when it was so fairly written by himself, for his own works praise him in the Gates. And he hath used great Modesty, in speaking for the most part out of the Journal of the Deceased, so that it is the dead who speak, while the living writes. And since his End is more to provoke to Imitation than to be-speak Admiration, How greatly doth it concern them into whose hands this Narrative shall happily fall, to joyn earnest Prayer and diligent Endeavour together in following this great Example; otherwise he that gave it, and he that writes it, will both rise up in judgment against an unteachable Generation.

London, June
17. 1689.

Matthew Mead.

TO

To the READER.

IT is not for me to say much of the Person who is the Subject of the ensuing History, for that I am his younger Brother. I have read a Letter (dated October 25. 1688.) written to his and my ever honoured Father, wherein are these Expressions.

“Never could Parent have cause of more comfort in a Child, than you have in that Son of yours. I have seen his private Papers, and in them such an Instance of a Walk with God, as few ancient Ministers perhaps have Experience of, especially for the three last years of his Life, I find that he maintained a course of wonderful Devotion, Supplication and Meditation every day; that so solemn Humiliations and Thanksgivings in secret, were no strangers to

To the Reader.

" his Practice, that he would be often
" thinking with himself, What shall
" I do for God? And in a word, that
" Dr. Owen's Book about Spiritual
" Mindfulness, has been in a very rare
" manner transcribed into his Con-
" versation.

" He has bin for his years a great
" Scholar, but a better Christian. The
" Life of the famous young Janeway,
" I think, has not more of Holiness
" illustrious in it, than that of your
" dear Nathanael's.

" I write these things, because I
" judge you have no greater Joy.
" Some Eminent Ministers here, have
" maintained a pleasant, intimate, fa-
" miliar Conversation with him, and
" the Character which they gave of
" him, is very Extraordinary." Thus
that Letter.

I have likewise heard my Father Jay,
that he was more grieved for the loss
which the Church of God has sustained
in the death of that my Brother, than
for his own loss thereby.

+

When

To the Reader.

When I parted from him not a year ago, I found him well and happy; but I now lament my un-happiness, in that I gain'd no more by him: And yet must acknowledge, that he had little understanding which God has given me in the Hebrew or Greek Tongues, was by that my Brother as the instrument: So that I have cause whilst I shall live, to honour his Memory. His Death makes me remember the Poet's words,

"Οὐ πίλη Θεος ἀποθνήσκειν τις.

I cannot but know, that if I should not fear and serve the God of my Brothers, and of my Fathers, and of my Grand-Fathers, the nearest Relations I ever had in the World, will be Witnesses against me at the last day. The Lord give us a joyful meeting in the day of Christ.

London, February,
31st. 1689.

Samuel Mather.

THE

THE
INTRODUCTION.

MY Reader will quickly discern what it is that I attempt the doing of ; and I suppose he will then see no occasion of enquiring Why. The *Apology's* wherewith Writers usually fill the *Prefaces* of their Books, Do come of Evil ; either the Vanity of the Composers is discovered, or the Candour of the Perusers questioned in them. That I Write the *Life* of a *Christian*, cannot be faulted by any one who Considers, That the *Lives* of Pious Men have been justly esteemed among the most useful *Histories* which the Church of God Enjoyes ; or that the best Pens in the World have been employ'd in thus helping the *Just* unto *Eternal Memory*. Our Lord will have as mean a thing as one Act of Devotion and Charity, in a poor *Woman*, to be mentioned wherever His *Gospel* combs. That I write the *Life* of a Brother,

ther, will not be reckoned absurd by them who understand what *Patterns* I have, both *Ancient* and *Modern*, for my doing so. *James Faneway* among the rest has had our Thanks for what an Account he has given of his Brother *John*. Indeed; if I should not thus Raise up for my departed Brother a Name in *Israel*, I were not worthy to *Wear a Shoo*, or to have a *Face* *unspit upon*. My *Natural Relation* to him doth oblige me to bestow an Epitaph upon his Grave; that the Survivers may not forget whose Dust they tread upon: But I am by (that which *Ambrose* calls) a *Greater and Better Fraternity*, concerned to Embalm the Memory of One, who maintained such a *Walk with God*, as he did until *God took him to Himself*. It has been observed, That they who *Live in Heaven while they are on Earth*, often *Live on Earth after they are in Heaven*. It were lawful for me to desire and Study such a thing on the behalf of my Brother, whose *Egly Piety* is at once my own *Shame* and *Joy*: But I pursue an higher End than this, designing rather to procure *Followers*, than to bespeak *Admirers* of this good Example: That this is my *Main Scope*, in what I am now doing of, I declare sincerely and very solemnly.

And

And hence I have not here made an *Oration* in his *Praise*, but given barely a *Narrative* of his *Life*, and this mostly by Transcribing of his own *Memorials*, in all affecting the plain style of a *Just Historian*. I do therefore Address this *Exemplary Life* unto the young People of *New-England*, and especially unto those of *North-Boston*, who are the *Lambs* that I have Received a peculiar Charge from the Lord Jesus about the *Feeding* of. To you do I present this *Mirror*, wherein you may see the Exercises of a *Virtuous Youth*, not only *prescribed*, but also *practised* before your Eyes: You shall see, as what should be done, so what may be done by a *Young Person*, in order to Everlasting Felicity; see him and hear him as *One come from the Dead*, saying, *Do as I have done*. The *Father* of him whom I describe has Laboured exceedingly for the *Conversion of the Rising Generation in New-England*; and his *CALL* to them has been Printed and Reprinted here among us. Tho the News of a *Sons* Death must needs be afflictive to him, when he shall have the Report of it arriving to him in the other *England*, yet I make no doubt, but his Parental Griefs will be not a little Mitigated, when he shall behold that *Son*

The Introduction.

See thus Renewing his CALL by speaking after he is Dead. This Young Man did pray much for you, while he was Alive, that you might be truly Converted unto God; he does preach now to you, from the Grave, or rather from the Sky, that you would Remember your Creator in the dayes of your Youth. I wish that he may (to use Chrysostoms Phrase) become a Brother to you by Faith, as he is to me by Blood: And I extend this my wish with a most Affectionate Application to the Young Gentlemen, who belong to the Colledge which he was a Member of. As you have had in his Father a Rector, whose Generous and Expensive Cares have not been for your disadvantage; so you have in his Diligence and his Devotion, a Copy which is not altogether unworthy of your Imitation: I am setting before you the Exercises and Accomplishments of a Scholar, whose chief Study it was, to be Wise unto Salvation; a Scholar, who Laboured while he was Learning all other things, not to be Ignorant of Him, *Whom to know is Life Eternal*. I am not without Hope, that some of you will now resolve as Jerom did when he had read the Life of Hilarion, shutting up the Book and saying, *Well, here shall*

The Introduction.

be the Champion whom I will follow : When you come to Dye, you will certainly commend such a Life as his ; God grant that none of you may then have cause to sigh *Qualis Artifex pereo !* Or to complain *Surgunt Indocti & rapiunt Calum ; Nosca nostris Doctrinis mergimur in Infernum.* That Great Man *Hugo Grotius* near his End professed, That he would gladly give all his Learning and Honour for the Integrity of a poor Man in his Neighbourhood that spent *Eight Hours* of his Time in *Prayer*, *Eight in Labour*, and *Eight in Sleep* and other Necessaries ; and unto some that applauded his Marvellous *Industry* he said, *Ab, Vitam perdidit oprosce nihil Agendo !* But unto some that asked, the best Counsel which a Man of his Attainment could give, he said, *Be serious.* 'Tis with this *Counsel* that I humbly offer you the ensuing History.

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LIFE and DEATH

OF

Mr. NATHANAEL MATHER.

I Write the *Life* and *Death* of a Young Man, whose Ornament will awaken in the Reader, an Enquiry like that which the Atchievements of *David*, produced concerning him, *Whose Son is this Youth?*

To Anticipate that Enquiry :

Nathanael Mather had for his Grand-Fathers Two of New-England's Fathers, the famous *Richard Mather*, and the not less famous *John Cotton*; whose Names have been in the Church of God, as an Ointment poured forth, and whose Lives bear no little Figure in the Ecclesiastical Histories

2
ries of our English Israel. His Parents
being yet living, it's soon to give
them their Character; yet I may venture
to say, it's no disgrace unto him in the
Opinion of Men that love Learning and
Virtue, that he was the Son of Increase
Mather, the well known Teacher of
Church in Boston, and Rector of Har-
ward Colledge in New-England. What
Gregory Nazianzen judged not improper
to be said about his yet surviving Father
in his Funeral Oration upon his Deceased
Brother, I may without any culpable
Adulation on this occasion, say of him
*He is another Aaron or Moses in the house
of his God.*

Our Nathaniel was born on July 6
1669. which I find him Recording
in his Diary, when he was fourteen Years
Old, with such an humble Reflection then
upon, *How little have I improved this time
to the Honour of God as I should have done.*
He wanted not the Cares of his Father
to bestow a good Education on him, which
God blessed for the restraining him from
the lewd and wild Courses by which too
many Children are betimes resigned
to the possession of the Devil, and few
the Furnishing him with the Accomplish-
ments as give an Ornament of Grace and
Praise.

the Head of Yonrb. He did Live where he might Learn, and under the continual Prayers and Pains, of some that looked after him, he became an Instance of unusual Industry, and no Common Piety; so that when he dyed, which was Octob. 17th. 1688. he was become in less than twenty years, *An Old Man without Gray hairs upon him.*

To those two Heads, with a sorrowful Addition of a *Third*, I shall confine my account of this Young Man; in which the *Picture* to be now drawn, has nothing but the *Truth*, and at least so much of *Life* in it, as to look upon every Reader, yea speak unto him, saying, *Go and do likewise.*

I. His INDUSTRY.

He was an hard *Student*, and quickly became a good *Scholar*. From his very Childhood, his *Book* was perhaps as dear to him as his *Play*, and hence he grew particularly acquainted with *Church-History*, at a rate not usual in those that were above thrice as Old as He. But when he came to somewhat more of *Yonrb*, his *Tutor* (who now writes) was forced often to Chide him to his Recreations, but never that I remember for a them.

them. To be *Bookish* was natural unto him, and to be *plodding* easie and pleasant rather than the contrary. Indeed he afforded not so much a *Pattern* as a *Caution* to young Students ; for it may be truly written on his Grave, *Study kill'd Him*. The *marks* and *marks* of a *Studious* Mind were to be discerned in him even as he walked in the Streets ; and his *Candle* would burn after *Midnight* until, as his own Phrase for it was, *He thought his bones would all fall asunder*. This was among the passages once noted in his Diary.

10 M. 26 D. three quarters of an hour after 12 at Night.

“ After the many wearisom *hours*, *days*,
“ *months*, nay, *years*, that I have spent in
“ humane Literature ; and after my ma-
“ ny toilsom Studies in those Hours
“ when the *General silence* of every House
“ in Town, proclaimed it high time for
“ me to put a stop unto my workin
“ Mind, and urged me to afford some Re-
“ unto my Eyes, which have been almost
“ put out by my Intenseness on my Stu-
“ dies ; after these, I say, and when
“ am ready to do it : Oh how unwilling
“ am I to do it, considering ; *How* *lim-*
“ *I have serv'd God in the day* !

While he thus devoured Books, it came to pass that Books devoured him. His weak Body would not bear the Toils, and Hours, which he used himself unto; and his Neglect of Moderate Exercise, joyned with his Excess of Immoderate Lasciviousness, soon destroyed the Digestion which his Blood should have had in the last Elaboration of it: by that time sixteen Winters had snow'd upon him, he began to be Diltempered, with many Pains and Ailes, especially in some of his Joints, which at last were the Gates of Death unto him; not without such very afflictive touches of Melancholy, too, as made him sometimes to Write himself, *Deodatus Melancholicus*. This was his way of living, shall I say, or of Dying? And the success of this Diligence was according to the Temper of it Great. When he was but Twelve Years Old he was admitted into the Colledge, by strict Examiners: And many Months after this passed not, before he had accurately gone over all the Old Testament in Hebrew, as well as the New in Greek, besides his going through all the Liberal Sciences, before many other designers for Philosophy do so much as begin to look into them. He Com-menced Bachelor of Arts, at the Age of Sixteen,

6 *The Life and Death*

Sixteen, and in the *Act* entertained the
Auditory with an *Hebrew Oration*, which
gave a good Account of the Academical
Affairs among the ancient Jews. Indeed the
Hebrew Language was become so Familiar
with him, as if (to use the Expression
which one had in an *Ingenious Elegy* up-
on his Death) he had apprehended it
should quickly become the *only Language*
which he should have occasion for. His
Second Degree after seven years being in the
Colledge, he took just before Death gave
him a *Third*, which last was a promotion
infinitely beyond either of the former. He
then maintained for his Position, *Datur Va-
tuum*; and by his Discourse upon it (as well
as by other *Memorials* and *Experiments* left
behind him in Manuscripts) he gave a speci-
men of his Intimate Acquaintance with the
Corpuscularian (and only right) Philosophy.
By this time he had informed himself like
another *Mirandula*, and was admirably ca-
pable of arguing about, almost every Sub-
ject that fell within the Concernments of a
Learned Man. Not only *Philosophy* but also
Divinity did he now own a *Body of* : The
Difficulties of the *Mathematicks* he had par-
ticularly overcome, and the abstruse parts
both of *Astronomick* and *Astronomy*, were
grasped in his Knowledge.

His Early *Almanack*, and *Calculations* do something, but the MSS. *Adversaria*, left behind him in his Closet, much more, speak such attainments in him: His *Cronology* was exact unto a wonder, and the State of *Learning* with the *Names* and *Works* of Learned Men, in the World, this *American* Wilderness hath few that understand as well as he. Besides all this, for the vast Field of *Theology*, both *Didactic* and *Polemick*, it is hardly Credible how little of it his Travel had left unknown. *Rabbincick* learning he had likewise no small measure of; and the Questions referring unto the *Scriptures* which *Phylogoy* is conversant about, came under a very Critical Notice with him. Indeed he was a Person but of few words, and his *Words* with his *Looks* made the *Treasure* in him wholly unsuspected by Strangers to him; yet they that were intimately Acquainted with him, can attest unto the Veracity of him that giveth this Description; and there are no mean Persons who will profess with Admiration, That they could scarce encounter him in any Theme of Discourse which he was not very nobly acquainted with; and no person yet

But the Bark is now split in which all these Riches were Rowed. A Spanish

wrack hath not more Silver than the Gran
of such a Young Man hath *Learning* bur-
ed in it. Indeed these things, *Morn-
Ernest*; perhaps they dyed with him: But
there is a more *Immortal* thing to be ob-
served in him; and that is,

II. His P I E T Y.

Tho' a fine *Carriage* was the least thing
that ever he affected, yet a *Good Nature*
made him dear to those that were fami-
liar with him. He was always very ob-
liging and officious, and more ready to
do, than others could be to ask a good
turn at his hands: But he was above all
happy, by being *Early* in *pure Religion*.

The Common Effects of such a *Pion-
Education*, as the Family in which he liv-
ed afforded unto him, were seen even in
his *Childhood*; and *secret Prayer* became
very betimes one of his *Infant Exercises*.
He does in his *MSs.* particularly take no-
tice of a *Scripture Copy* set for him when
he learned to *Write*, as a thing that had
much *Efficacy* on him; but when he was
Twelve (or more) *Years old*, more pow-
erful Convictions did the *Spirit of God*
set home upon him than he had been used
unto; some Records therefore I find in his
Papers, with this *Glausc* in the Head of
the

the Account, *Rejoyce O my Soul, for the Lord has dealt bountifully with thee.* Now it was that he allowed his Pen to write these, among other Expressions of his Trouble about his Estate.

Feb. 19. 1682.

“ What shall I do? *What shall I do to be sav'd?* Without a Christ I am *undone*,
“ *undone, undone for Evermore!* O Lord,
“ let me have *Christ*, tho' I lye in the Mire
“ for ever! O for a Christ! O for a Christ!
“ a Christ! Lord, *Give me a Christ or I die!*

It was now another of his Registered Meditations.

“ I have been in a Great Hesitancy,
“ whether I should choose *Jesus Christ*, for
“ my Prophet, Priest and King, with all
“ his *Inconveniences*, to take up my *Cross*
“ and follow him: Wherefore I do now
“ take him as mine; my whole Christ, and
“ my only Christ; and I am resolved to
“ seek him. All that I have shall be at his
“ Service, and all my *Members*, and all my
“ *Powers*, shall endeavour his Glory.

And yet again there were these Considerations in his Mind.

“ Had I not better seek the Lord
“ Christ, while I have a *Time* of Prospe-
“ rity and Peace, while he offers himself
“ to me, saying, *Come unto me, and I*

" will save thee, and lay all thy Burdens up-
 on me, and I will sustain thee : Then in
 Affliction to cry, and not be heard ?
 when he stretcheth forth his Hand and
 says, Believe on me and thou shalt be sa-
 ved ; and now to Day he offers himself,
 shall I refuse, and say, Lord, To Mor-
 row ? No surely. And these pathetical
 Groans then likewise got a Room in his
 Papers.

" O that I had a Christ ! O that I had
 " Him who is the Delight of my Soul !
 " Then, O then I should be perfectly
 " Blessed, and want no food that would
 " make me so !

This is a Copy of the Passages then Re-
 corded in this Young Believers Diary.

Thus did he now Labour to affect his
 own Soul with his own State, and leave things
 no more at ~~peradventures~~ between God
 and him. He read many savoury Books
 about ~~Faith~~, and Repentance, and Conver-
 sion, and he Transcribed many Notes
 therefrom, not resting satisfied within
 himself, until he had some experience of
 a true Regeneration. Among other work-
 ings of his Heart at this Age, his Papers
 have such things as these.

His Reasons for my speedy closing with Je-
 sus Christ.

& a

" First,

"First, It's the Command of Jesus Christ,
"that I should come unto him.

"Secondly, Jesus Christ Invites me also
"in Matt. 11. 28. *Come unto me.*

"Thirdly, He hath laid me under many
"Obligations, to turn unto him, in
"that he hath recovered me from Sickness
"so often, and now given me a curi-
"ous Study.

"Fourthly, In that I have vow'd unto
"the Lord, if he would do so and so for
"me, I would make a solemn Covenant
"with him, and endeavour to serve him.

And again elsewhere.

"O that God would help me to seek
"Him while I am Young! O that he
"would give unto me His Grace! How-
"ever, I will lay my self down at his
"Feet. If he Save me, I shall be happy
"for ever; if he Damn me, I must Justi-
"fie him. O thou Son of God, have mercy
"on me! I know not what to say, but I
"will take thee at thy Word: Thou
"sayst, *Come unto me*; my Soul answers,
"Lord, at thy Command I will come.

He thus continued following hard after
God, enjoying and answering many striv-
ings of his Holy Spirit until he was about
Fourteen Years Old.

In this time he did not a little acquaint

himself with profitable Godliness, being frequent and fervent in his *Prayers* to God upon all occasions, and careful not only to hear *Sermons*, but also to consider after them what *Improvement* he should make of what he heard. Not only his *Prayers*, but his *Praises* too now took notice of even the smallest Affairs before him. I know not whether you can see any thing *Childish*, I am sure I see something *serious*, in a passage or two that I shall fetch out of his *Diary*, written when he was about thirteen years old: On March 13. he wrote, *This day I received of my Father, that famous Work, The Biblia Polyglotta, for which I desire to praise the Name of God:* Again on June 29 he wrote, *This day my Brother gave me Schindlers Lexicon, a Book for which I had not only longed much, but also prayed unto God: Blessed be the Lords Name for it.* The Thoughts of *Death* also now found a Lodging in his Heart, and he Rebuked himself because he had been so much without them. Tho' at this Age for the most part, Persons think of any thing, every thing more than of their *dying day*. And his writings discovered him to be peculiarly affected with that Ancient *History* (or *Apology*) of him who after a dissolute and ungodly *Youth*, going to *repent* in Age, heard

heard that Voice from Heaven to him,
Des illi Furfurem cui dedisti Farinam: The Devil had thy *Flower*, and thou shalt not bring thy *Bran* to me.

Self-Examination was also become one of his Employments; and once particularly in one of his *Diaries*, he does thus express himself.

April 8. 1683.

" This Morning I was much cast down
" with the sense of my Vileness. I Ex-
" amin'd,

" I. What *Sins* I had that were not
" Mortified: 1. My sin of *Pride*. 2. My
" sin of *Unthankfulness*. 3. My not im-
" proving the *means of Grace*, as I ought
" to do.

" II. What *Graces* I find need of. 1. *Con-
" verting and Regenerating Grace*. 2. *Hu-
" miliarion for my many Sins against such
" a good God as the Lord is.*

" III. What *Mercies* I had received,
" for which I desire to bless the Lord's
" Name. 1. He hath given me to be
" born of *Godly Parents*. 2. I have al-
" ways had the *means of Grace* lengthen'd
" out unto me. 3. The Lord hath gra-
" ciously pleased to give me some *answers
" of Prayer*. 1. As to the lengthning out
" of my *Health*. 2. As to the increase
" of

“ of my Library, What shall I render
“ the Lord for all his loving-kindness
“ towards me? I resolved to Dedicate my
“ self wholly to God and his Service.

And he did accordingly.

This Year did not roll about, before he
had in a manner very solemn entered in-
to Covenant with God. This weighty
and awful thing was not rashly done by
him, or in a sudden Flash and Pang of
Devotion: He Thought, he Read, he Wrote,
and he Prayed not a little before this Glo-
rious Transaction between God and him,
and upon Mature Deliberation, he judged
it most adviseable for him to make his
Covenant with God as Explicit as Writing
and Signing could render it; that so it
might leave the more impression upon his
Heart and Life, and be an Evidence like-
wise, which in Temptation or Desertion
he might have recourse unto: Wherefore
he set apart a Time for (I think) secret
Fasting and Prayer before the Lord, and
then behold how this Young Man, count-
ing it high time for him to be bound out
unto some Service, took a course for it:
He subscribed an holy Covenant, of which
this was the Matter, this the Form.

“ The Covenant between God and my
“ Soul

" Soul, renewed; confirmed, and signed,
" Nov. 22. 1683.

" Whereas not only the Commands of
" God, [who hath often called upon me,
" by his Word Preached, to give up my
" self, both Body and Soul, to be at his
" Disposal, which calls by the publick
" Ministry, were enough to engage me
" unto this] but also the Christian Reli-
" gion which I profess, and my Baptism in
" which I took the Lord to be my God,
" and promised to Renounce the World,
" the Flesh, and the Devil, and to dedi-
" cate my self unto the Service, Work, and
" Will of God, do bind me hereunto; In
" that God is such a God as deserves this,
" yea infinitely more than this, at my
" hands; my Creator, the Fountain of my
" Being; my Preserver, my Benefactor,
" my Lord, my Sovereign, my Judge;
" He in whose Hands my Life, my Breath,
" and all my concerns are; He that doth
" protect me from all Dangers, and supply
" me in all wants, support me under all
" Burdens, and direct me in all streights;
" He alone that can make me happy or
" miserable; He alone that can save me
" or damn me; He alone that can give
" inward Peace and Joy, that is my
" Friend, my God; In that, Self-Dedica-
" tion

“*tion* is the Creatures Advancement
“*these First-fruits*, if in Sincerity, put in
“*ting upon me a Gloriousness and Excel- se*
“*lency.*

“*In that Felicity hereafter depends up u*
“*on my dedicating of my self unto Go* *Pa*
“*now.*

“*In that this is the highest piec* *“*
“*of Gratiende I am capable of expressin* *Ge*
“*unto God, and I know no better wa* *H*
“*to Obey the Will of God, than first to a*
“*give up my self unto him.*

“*And whereas the Mercies which th ha*
“*Lord hath been pleased graciously to we*
“*bestow upon me, are so many, tha I*
“*even bare Morality, doth shew me tha* *bin*
“*I can never enough requite one tha*
“*hath done so much for me, except by* *“*
“*giving up my self wholly to him.*

[1669]

“*Whereas God hath given me a Godly* *co*
“*Father and Mother.*

[1674]

“*In that when I was like to dye, being* *th*
“*twice sick of a Feaver, God was ple* *Ch*
“*sed to bles means for my Recovery, al*
“*and lengthen out the Thread of my Life* *of*

[1675]

“*Whereas, when I by an Accident fel* *th*
“*down, and had like to have been depri* *ba*
“*nall* *“*
“*ved*

ved of the use of my *Tongue*, God was in his good Providence graciously pleased to give me the use of it.

[1678]

“Whereas, when I was sick of the *Small-Pox*, God was pleased to bless means for my Recovery.

“Whereas, then I made Promises unto God, that if he would give me my *Health*, I would endeavour to become a *New Creature*, and he hath done so for these *five Years*: And whereas God hath of late been bestowing many and wonderful mercies upon me, *What can I do less* than give up my self wholly to him?*

“Which now I do.

“And, O Lord God, I beseech thee to accept of thy Poor *Prodigal*, now prostrating of himself before thee. I confess, O Lord, I have fallen from thee by my Iniquity, and am by nature a *Son of Hell*; but of thy Infinite Grace thou hast promised Mercy to me in Christ, if I will but turn unto thee with all my Heart: Therefore upon the Call of thy Gospel, *I come in*, and from the bottom of my Heart I renounce all thy *Enemies*; with whom I confess I have wickedly sided against thee, firm-
“ly

“ Iy *Covenanning* with thee, not to allow
“ my self in any known Sin, but con-
“ scientiously to use all means which
“ know thou hast prescribed, for the
“ ter destruction of all my Corruptions.

“ And whereas I have inordinately
“ out my Affections upon the World,
“ here resign my Heart unto thee that
“ made it; humbly Protesting before thy
“ Glorious Majesty, that it is the first
“ *Resolution* of my Heart (and that I
“ unfeignedly desire *Grace* from thee, that
“ when thou shalt call me thereunto,
“ may put in *practice* my *Resolution*,
“ through thine Assistance, to forsake
“ that is dear unto me in the World,
“ ther than to turn from thee to the
“ ways of *sin*; and that I will watch against
“ all it’s *Temptations*, whether of *Prosperity*
“ or *Adversity*, lest they should with
“ draw my Heart from thee, beseeching
“ thee to help me.

“ I renounce all my own *Righteousness*,
“ and acknowledge that of my self I am
“ helpless and undone, and without *Right-
eousness*.

“ And whereas, of thy bottomless Mercie,
“ thou hast offer’d to accept of me,
“ and to be reconciled to me, and
“ be my God, through *Christ*, if I would
“ accepte of thee.

accept of thee, I do this day ~~swear~~ ^{choose} thee to be the Lord my God. I do here take the Lord Jehovah, Father, Son, and Holy Ghost, for my portion and chief Good, and do give up my self Body and Soul for thy Servant, promising to endeavour to serve thee in Righteousness and Holiness. I do here also on the bended knees of my Soul, accept of the Lord Jesus Christ as the only and living Way, by which sinners may have access to thee, and do here joyn my self in a *Marriage-Covenant* with him. O Lord Jesus, I come to thee, hungry, poor, miserable, blind, and naked, and a most loathsome Creature, a condemned Malefactor: *Who am I, that I should be Married unto the King of Glory?*

" I do accept of thee for my Head and Husband, and embrace thee in all thy Offices. I renounce my own Worthiness, and do choose thee the Lord my Righteousness. I do renounce my own Wisdom, and do take thine for my Guide. I take thy Will for my Will, and thy Word for my Law. I do here willingly put my Neck under thy Yoke; I do subscribe to all thy Laws as Holy, Just, and Good; and do promise to take them " as

" as the Rule of my Thoughts, Words, and
 " Actions; but because I am subject unto
 " many failings, through frailty; I do hereby
 " protest, here before thee, that ~~un~~all of
 " ~~ed~~ miscarriages, contrary to the constant
 " bent of my Heart, shall not disannul
 " this everlasting Covenant.

Nathaniel Mathewson

It may justly be taken for granted, that such a work as this, would have an influence into his Conversation afterwards, and so it had, producing in him, a Conversation which became the Gospel of Christ. He kept waiting upon God, not only in his Family, but also under the Ministry of those that were near and kind unto him; namely, his Father and his Brother, whereby the Grace thus begun in him was not a little cherished and promoted: And upon all known sins he now kept saying, as he find once in Short-hand written by him.

To my Lusts.

I have had Communion with you all this while, but I dare not have so any longer. Wherefore I renounce all Communion with you any more; I will cleave to the God that made me. But a Year or two after this, it was with him, as I have observed it is too common

commonly with such as are *Converted betimes* unto God. An unhappy gradual *Apostasy* carried him aside from those degrees of seriousness and intenseness in divine things, which he had been used unto: Tis possible an entanglement in a Familiarity with some that were no better than they should be, did abate of the *good savour* which had been upon him, and decoy him by *insensible steps* to some vanities (tho' not to any scandalous immoralities) that were disadvantageous to him. For divers *Months* he seemed somewhat, yet not totally, much less finally, forsaken of that *Wisdom* and *Vertue* which he had before been an example of; but the good *Spirit of God* will not let go his *Interest* in a Soul of which he hath taken a saving hold. This Young Man soon entertained just resentments of his own declensions, and it was impossible for the most *Badger-robb'd malice* in the World to aggravate any of his Errors half so much as he did himself in his own Repentance for them. In the Year 1685. God visited him with sore Terrors and Horrors in his wounded Soul, the anguish whereof he thought intolerable; yet he made not his condition known to any Body all the while. He could say, *My complaint*

complaint is not to man, but he made it unto the Lord; This poor man cryed and the Lord heard, and delivered him out of his distresses. He arrived in time unto some settlement and renewal of his Peace with God: He confessed and bewailed his own sins before the Lord, and declared his detestation of them, and applyed himself unto the Lord Jesus Christ for Salvation from them all. Good terms being thus establisht between the Almighty Lord and this Immortal Soul, he maintained, I think, a constant and an even Walk with God, until he dyed. find now that Language in his MSS: *Let me be as active a Servant of Christ, as was of Satan heretofore.* For more than the three last years of his Life, he lived at a strange rate for Holiness and Gravity and retired Devotions. He read Mr Scudders Christians daily walk, and Dr Owen of Spiritual Mindedness, and had restless raging Agony in his Mind until the Methods of Religion advised by those worthy Men, were Exemplified in his own Behaviour. 'Tis a note in one of his Diaries,

"O my great unprofitableness under the means of Grace! I have cause to bless God for ever for the Writings of that never

"enough

" enough to be admired and loved by me,
" Dr. Reynolds, and for the Light I have
" received thereby, concerning the sinfull-
" ness of Sin ; as also that excellent Book
" of him whom I shall always honour, Dr.
" Owen of Spiritual-mindedness, and Mr.
" Scudders Christians daily Walk, by which
" three Books I have profited more than
" by any other (S. Scripturis exceptis) in
" the World.

He was at first surprized, at the measure of *Spiritual-mindedness*, without which that great Saint, Dr. Owen ! apprehends the *Life* and *Peace* of Souls to labour under prejudice ; and he thought a Mind swallowed up in such *Heavenly* Frames and Works as were needful thereunto, almost wholly to be despair'd of ; until as himself a few hours before he dyed said unto me) he deem'd he saw an Instance of such a *Walk with God*, not very far from the place of his abode : To which purpose his reserv'd Papers have a large Discourse, of which this is in the Conclusion : *There might be a greater Progress in Religion, than is commonly thought for. What have I Examples for, but to imitate them ? Abraham is fam'd for believing so strongly, when he had no Example before him :* **C**

him : Let me try and see, whether I having such opportunities may not arrive to as high a pitch in Christianity, as any that I have known. He then in the strength and thru the Love of God set himself into a vva of strict, secret, laborious Devotion vvh hereby thô none but God and He fill the Theatre, vvhich he acted upon, h vwould be in the Fear of the Lord all the day long. He withdrew from the delight of this World, and gave himself up to an assiduous Contemplation of God and Christ, and a sedulous endeavour after utmost conformity unto him : Thus he kept abounding in the Work of the Lord until three Years of wonderful Holiness had ripened him for eternal Happiness.

My Account of him will be an unfinished Piece, unless all the ensuing stroke go to make it up. These things he were Exemplary for.

First, He was one that walked by Rule. He was very Studious to learn the art of conversing with God in every Duty, and there vvas a Rule which he attended still unto.

In his private Papers, I find a wise Collection of Rules, by which he governed himself in the several Duties of Christianity.

stianity, and in all the *Seasons* and *Sta-
tions* of his Life. He consulted the best
Authors for Instruction in the Affairs of
practical Religion, and not into *Paper* on-
ly, but into *Action* to be transcribed
what he most approved; in all which
The Will of God was the bright Pole-Star
by which he steer'd his Course.

The Reader shall enjoy (and O that
he would follow) two of this Young Man's
Directories: One of them was this.

“ 1. O that I might lead a *spiritual Life*!
“ Wherefore let me regulate my Life by
“ the *Word of God* and by such *Scriptures*
“ as these.

“ 1. For regulating my *Thoughts*, *Jer. 4.*
“ 14. *Isa. 55. 7. Mat. 3. 17. Psal. 104. 34.*
“ *Phil. 4. 8. Prov. 23. 26. Deut. 15. 9. Eccles.*
“ 10. 20. *Prov. 24. 9. Mat. 9. 4. Zech. 8. 17.*
“ 2. For regulating my *Affections*, *Col.*
“ 3. 2, 5. *Gal. 5. 24.*

“ For my *Delight*, *Psal. 1. 2. Psal. 37. 5.*
“ For my *Joy*, *Phil. 4. 4. Psal. 43. 4.* My
“ *Desire*, *Isa. 26. 8, 9. Eccles. 7. 16.* My
“ *Love*, *Mat. 22. 37. Psal. 119. 97.* My *Ha-
“ tred*, *Psal. 97. 10.* My *Fear*, *Luk. 12. 4, 5.*
“ My *Hope*, *Psal. 39. 7.* My *Trust*, *Psal.*
“ 62. 8. *Isa. 26. 4.*

“ 3. For regulating my *Speech*, *Eph. 4.*

" 29. Col. 4. 6. Deut. 6. 6, 7. Psal. 119. 46.

" Psal. 71. 8, 24. Prov. 31. 26.

" 4. For regulating my Work, Tit. 3. 8 N.

" 2 Tim. 2. 12. 1 Tim. 5. 10. Titus 2. 14 O.

" Mat. 5. 47. 1 Tim. 6. 8. Rev. 3. 2 T.

" Rom. 13. 12. Act. 26. 20.

Another of them was form'd into a
Hymn, the singing of which might pro- M.
duce fresher and stronger Efforts of Soul A.
towards the thing that is good. A.

It shall be here inserted.

" Lord, what shall I return unto

" Him from whom all thy mercies flow ?

" (I.) To me to live, it Christ shall be
" For all I do I'll do for Thee.

" (II.) My Question shall be oft beside,
" How thou may'st most be Glorified ?

" (III.) I will not any Creature Love,
" But in the love of Thee above.

" (IV.) Thy Will I will embrace for mine
" And every management of thine
" Shall please me. (V.) A Conformity
" To Thee shall be my Aim and Eye.

(VI.) E.

‘(VI.) *Ejaculations* shall ascend
Not seldom from me. (VII.) I’le attend
Occasional Reflections, and
2. Turn all to *Gold* that comes to hand.

‘(VIII.) And in particular among
My Cares, I’le try to make my *Tongue*
A *Tree of Life*, by speaking all
As be accountable who shall.

‘(IX.) But *Last*, nay *first* of all, I will
Thy *Son* my *Surety* make, and still
Implore him, that he would me bless
With strength as well as *Righteousness*.

Besides these *Rules* which concerned his
whole *Walk*, he Treasur’d up many more,
that referr’d to this and that *step* in it;
and it was the predominant care and
watch of his Heart, not to *tread* *astray*:
Thus one might see a *skilful Christian* in
him. And as he was desirous to live by
Precept, so he was to live by *Promise*
too.

He fell into a particular considerati-
on, how to improve the *Promises* of God in
all the *Occasions* of life; which is indeed
one of the most *sanctifying Exercises* in the
World.

It was a Proposal vwhich I find he mad
unto himself.

‘ Let me salute these *Promises* once
‘ day.

‘ 1. For supplying the *wands* of th
‘ day, *Phil. 4. 19.*

‘ 2. For Grovvth in *Grace*, *Hos. 14.*

‘ 3. For subduing my *sins*, *Mic. 7. 1.*

‘ 4. For *success* in my undertaking
‘ *Psal. 1. 3.*

‘ 5. For turning all the *Events* of th
‘ day for *good*, *Rom. 8. 28.*

‘ 6. For *Audience* of my *Prayers*, *Jo*
14. 13, 14.

‘ 7. For *strength* to manage all th
‘ *vvork* of the day, *Zech. 10. 12.*

‘ 8. For *direction* in *difficulty*, *Pse*
32. 8.

‘ 9. For *Life Eternal*, *Luke 12. 31. Jo*
3. 16.

Besides these two, *Mat. 11. 28.* and
Isa. 44. 3.

Certainly that Man must quickly gro
another *Enoch*, vwho does thus *Walk w*
God.

Secondly, He vvas one that *lived*
PRAYER. He vvas oft and long in t
Mount with God: It vvas his Custom ev
ry day to enter into his *Closet*, and j

his door, and pray to his Father in secret. And I guess from some of his Writings, that he did thus no less than *thrice* a day, when he met with no Obstruction in it: Nor did he Slubber over his Prayers *vvith hasty Amputations*, but *vvrestle* in them for a good part of an hour together.

It *vvvas* a most refreshing Communion *vvith* God, *vvwhich* his Devotions brought him sometimes unto. Thus in one of his *Diaries*.

Dec. 10.

“ I prayed earnestly unto God, ear- In the Mar-
“ nestly Petitioning that Jesus Christ gin he
“ might be my compleat Redeemer. There wrote, Re-
“ vvas immediately something that did as member
“ it were perswade me it should be so. this.

Again, Aug. 19.

“ My *Thoughts* vvere some little vvhile
“ busied about the *condeſcenſion* of *Christ*
“ in *taking* of *humane Nature* on him; but
“ for the most part in *Ejaculations*, and
“ *Acts of Faith* on a *crucified* (ah! ſweet
“ Word) *Jesus*. I saw I gained not

C +

“ much

“ much by those : Wherefore I addre
“ sed my self to *solemn Prayer*, and ha
“ some *Assurance* in it.

Once more, Aug. 20.

“ I was much affected in *Prayer*, an
“ exercised (I hope) many *Acts of Faith*
“ and *Love*, and *Delight* in God. I few
“ ral times was breaking off, but I was
“ it were constrain'd to go on in the Du
“ with much enlargement. *Lord, answe*
“ *me for the sake of Christ.*

Thus under the *Fig-tree* did our Lord
Jesus often behold this *Nathanael* ; yea
to *Prayer* he became so habituated, th
while others can *Sleep in Prayer*, he som
times would *pray in sleep*. He records
among his *Experiences*, that upon assault
of *imagined Temptations*, when he has be
asleep, he has quickly been at *Prayer* ; a
so caused the *Phantasms* to leave anno
ing of him.

And *Extraordinary prayer* was also with
him not altogether *extraordinary*. Th
he were a *Bottle* that seemed incapab
of holding it, yet this *Wine* agreed with
him very well. As *Young* as he was,
knew the *Mystery* of a *Soul fasting*
fasting

fasting, and thriving by hungering and thirsting after Righteousness. He was very inquisitive after the right way to manage a *Day of Fasting and Prayer*, and he would sometimes keep such a day. On such a day it was his Custom to make a very particular and penitent *Confession* of all the Sins that he could perceive himself guilty of; and renew his *Covenant* with the Holy One of *Israel*; to this End, he had by him in writing a large *Catalogue* of things forbidden and required in the *Commandments* of God, which was the *Glass* in which he then viewed his wayes; and having found what *Achans* might procure trouble to him, he then fell to stoning of them. One may shape some conjecture at his *Humilations*, by the *Indignations* with which he spoke, and wrote of the *Vanities* which his *Childhood* had. “I came into the World (faith he in one of the Papers penn'd by him on a *day of secret Fasting and Prayer, October the 17th 1685.*) “without the *Image* of the Holy God “on my Soul; my Understanding, my “Will, my Affections, and my *whole Soul* “were altogether depraved, and wound-“ed. When very *Young* I went astray “from

“ from God, and my Mind was altogether
 “ taken with *vanities* and *folly* ; such as
 “ the remembrance of them doth greatly
 “ abase my Soul within me. Of the ma-
 “ nifold Sins which then I was guilty of,
 “ none so sticks upon me, as that being
 “ very young, I was *whistling on the Sabbath*
 “ *day* ; and for fear of being seen, I did
 “ it behind the door. A great Reproach
 “ of God ! A Specimen of that *Arbiter*
 “ that I brought into the World with
 “ me !

This was more than the more meagre
 and feeble sort of Christians, though much
 older than he, are us'd to do. But *paulus*
majors ! There was a Sublimer way of
drawing near to God, which he vvas not
 willing to leave unattempted. He un-
 derstood that *secret days of Thanksgiving*
 had not been unpractised by some vvhom
 he designed to imitate ; and therefore he
 vwould make some *Essays* for such an Inti-
 mate *Fruition* of God, and generous *Devo-
 rion* to him, as vwould fill such days as
 these.

Hence this I find among the Records of
 his Soul : —

“ *Resolved*, To set apart every two
 “ Months, a *Day* for solemn Examination
NOTES “ and

" and Meditation, to *bumble* my self; and
" every two Months to keep a Day of
" *private Thanksgiving*.

But though his Prayers were chiefly *in*, yet they were not confined *to* his Closet. There were divers Private Praying Meetings of younger People in *North-Boston*, which he visited as often as he could; and one of those might peculiarly be called *His*. Yea, it was his desire, though with as little aim *to be seen of men* as could be, to support all such opportunities of Good among them, that were of the same age with him.

Wherefore I find this among the Notes in his *Diary*:

" *Quest. What shall I do for God?*

" *Ans.* It was suggested to me, to get some of my Acquaintance to spend some while every *Friday* night in Prayer, for the Success of the Work of Grace in *New-England*, especially in *Boston*, on the Souls of the *Rising Generation*.

" Let me propound this to some serious devout young Persons.

Thus was his *Prayer* as it were his *Breath*, and thus he was always fetching of it, until at last it expir'd in *Praise*, *Praise* for evermore.

Thirdly,

Thirdly, He was one that Thought much of his *GOD*, and his *END*. There was a sort of *Heaven* formed in the *just* Soul of this Young-man, by the *Thoughts* that were continually sparkling there. He had an unpacifiable Dissatisfaction at himself until *good Thoughts* were lodg'd in him, and *vain ones* were forced to *gnash their teeth*, and *melt away*: Nothing would content him, but the bringing of his *Thoughts* into a *Subjection to the Lord Jesus Christ*. Wherefore he chew'd much on the excellent Sermon of *Mr. Charnock*, about *Thoughts*; which he wrote out not only with his hand, but in his heart, and made it the very *Mould* of his gracious Mind. There are none, but very *Renew'd Souls*, that are at great pains in a course of *Meditation* on the things of God. Yet this Young-man, like another *Isaac*, was grovvn very *expert* at it, and *frequent* in it. It was his manner in the Morning to *meditate* very seriously and fixedly upon some *Truth*, or some *Text*, for a good part of an hour together. He had collected a good variety of *Subjects* and *Scriptures* to handle in thus *communing with himself*, and went over more than a little *Divinity* in this transcendent Exercise. Sometimes, when thus

thus he separated himself to intermeddle with all wisdom, I find him committing his *Thoughts*, or some *breviate* of them, unto the durable custody of his Papers; from vwhich *Memoirs* I vwill produce but an Instance or two of many.

August 16. 1685.

“Med. about, *The reason I have to love God*; because of what he has been to “me, and what he is in himself. And I “thought, *Is not God the Best Good?* “Surely then he is worthy to be my “*Last End*. Has he not been shewing “many *Mercies* to me? and what! shall “I not resign up my self to *Live unto* “God, because of his goodness to me? “*Much affected with the thoughts of these things*: And, I hope, I cloled with the “*Motion*.

Again, October 1.

“Meditated on that; *If a Man does intend to be truly Religious, he must expect nothing but to save his Soul?*

“But how can this be true?

“Must I lose my *Body* altogether?

“Must

“ Must I be vvilling that the *Union* be
 “ tween my *Body* and *Soul* should for ever
 “ more be loosed ?

“ Must I be willing to be for ever with-
 “ out a *Body* ? No, no.

“ All that the Lord requires of me, is
 “ to have my *Body* for a *few* days or years
 “ (a *few* I say, for they cannot be *many* ,)
 “ to be wholly at the *service* of my *Soul*,
 “ and to be willing that the *Union* between
 “ those two *Mates*, then should be dissol-
 “ ved ; the *Soul* first taking its progress
 “ into everlasting *Bliss* ; the *Body* being
 “ laid in the *Dust*, to rise at the *Resur-
 “ rection*, accompanying the *Soul* into its
 “ eternal *Felicity*.

“ My present Notion of this thing is
 “ this :

“ This *Dissolution* of the *Union* between
 “ the *Soul* and *Body*, is but a *Dismissal* of
 “ the *Spirit* into its *happiness*, after a
 “ wearisom conflict here. And as long as
 “ it shall be best for me to be here, here
 “ I shall continue. Infinite *Wisdom* is to
 “ be the *Orderer* of this ; and it will be
 “ a grievous and shameful reflection there-
 “ upon, for me to say, *It will be better for*
 “ *me to live, than to dye, at such a time*
 “ *when I am called thereunto.*

“ With

“ With my *Body* I must expect to lose
“ all the pleasant Enjoyments of this
“ *World, Liberty, Library, Study, and Re-*
“ *lations.* But yet neither shall I lose these.

“ As for my *Liberty*, by True Religion,
“ and by Dying for it too, when need
“ requires, I shall gain the only *Liberty*,
“ even from the *body of sin.*

“ As for my *Library*, if I die for Christ,
“ or *in the Lord*, I shall have no need of
“ it. My Understanding shall be enough
“ *enlarged*, and I shall not need to turn
“ over *Books* for Learning. As for my
“ *Study* (my *Paradise*) I shall have a bet-
“ ter, a larger, and a more compleat than
“ this.

“ As for my *Relations*, those of them
“ that are *truly pious*, I shall only *go before*
“ them; and if there should be any of
“ them not *pious*, the longer I should stay
“ with them here (if they continue im-
“ penitent) it would but make my Grief
“ more intolerable, to think *when* I leave
“ them, that *I shall have no hopes to see*
“ them again for ever.

“ But this is not all neither. —

“ My *Body* must be used as the *Souls In-*
“ *strument*; and here all that *strength* and
“ *use* *which* I have, must be used for the
“ *Soul*:

“ Soul : And truly there is reason enough
“ for it, that so there may be eternal hap-
“ piness for both together.

“ In Marriage, the Husband and Wife
“ should have the *same design*. Would it
“ not be inhumane, for the one to have
“ a design which tends to the ruine of the
“ other ? Just so my Soul and Body should
“ have the *same design* ; and the Body being
“ the more vile of the two, should be sub-
“ ordinate to the Soul. And it is a neces-
“ sary disjunction, either the Body, the
“ strength, and ease, and members of it,
“ must be used for the good, or for the
“ hurt of the Soul ; there is no *medium*
“ here.

“ Let me then herein make my Body
“ useful to my Soul, in accomplishing all
“ the *good-designs* of it, which it is capable
“ of being interested in.

“ Nor is there any thing else worth
“ speaking of that must be foregone, ex-
“ cept health, and the *momentaneouſness* of
“ all bodily Torments, will make them
“ very tolerable.

“ *My Resolurions be,*
“ *That I will not expect, by devo-*
“ *ting my self unto the Fear of God, to*
“ *gain*

" gain any thing as to my *Body* in this
" *World*.

" *That through the Grace of Christ, I*
" *will use the strength, ease, health of my*
" *Body, yea my whole Body, in Subordination*
" *to my Soul, in the Service of the Lord*
" *Jesus.*

With such *Meditations* as these, he kept
mellowing of his own Soul, and preparing
it for the state wherein *Faith* is turned into
Sight.

But there was yet a more delightful and surprizing way of *Thinking*, after which he did aspire. He considered, that the whole *Creation* was full of *God*; and that there was not a Leaf of *Grass* in the Field, which might not make an Observer to be sensible of the Lord. He apprehended that the *idle Minutes* of our Lives were many more than a short liver should allow: That the very *Filings* of *Gold*, and of *Time*, were exceeding precious; and, that there were little *fragments of hours* intervening between our more stated businesses, wherein *Thoughts* of *God* might be no less pleasant than frequent with us.

The Elegant and Excellent *Meditations*,
of Sir *William Waller*, had particularly
D affected

affected him unto a commendable Emulation of them ; and hence he did attempt to make even the more common and more trivial occurrents of humane Life, the occasions of *Great Thoughts* within him. He would with the *Chymistry of Occasional Reflections*, Distill *sublime Spirits* from *earthly Bodies* ; and from the view of mean things, fill his nobly employed Mind with *Lessons* and *Prayers*, which only the *Father of Spirits* was a Witness to.

Some of these his *Occasional Reflections* I find in his private Papers ; and one or two, for a *taste*, I will bespeak the Reader's acceptance of.

Jan. 8. A. M.

“ Being about to rise, I felt the *cold* in
“ a manner extraordinary ; which inclin'd
“ me to seek more *warmth* in my Bed be-
“ fore I rose ; but so extream was the
“ *cold*, that this was not feasible : Where-
“ fore I resolved to *dress* my self without
“ any more ado ; and so going to the
“ *Fire* in my Cloaths, I soon became warm
“ enough.

“ Turn this, *O my Soul*, into an useful
“ *Meditation*. There is a necessity of my
“ *rising*

“rising out of my Bed, the Bed of Security,
“which I am under the power of, and
“to live unto Christ, and to walk in the
“Light.

“In order hereunto, I must put on my
“poor Soul the *Garments* which are to be
“had from the Lord Jesus. To awaken
“me out of my sleep, and my security, I
“am to set before me the *Sun*, the Go-
“spel of the *Sun of righteousness* doth in-
“lighten my Mind, and tell me, that I
“was before muffled up in *darkness*; and
“that if I continued therein, I should
“starve and perish. I am also taught, That
“when Men are *convinced* of their miserable
“condition, they will rather endeavour
“to Ease, and comfort and cherish them-
“selves by something *in themselves*, than
“put on the *spiritual Garments* which
“the Lord Jesus Christ has provided for
“them. An Evil to be by me avoided.

Again, another time.

“Upon Water taken from the *Fire*, I
“saw a *lukewarmness* quickly seize; like
“the frame of Spirit, which many Pre-
“tenders to Religion have after a glorious
“and affectionate *Profession* of it. Of this

“ *for* were some among the *Laodiceans* of
“ old; which is exceedingly displeasing
“ to the Lord Jesus Christ: Whence it is
“ that he saith, *I will spew thee out of my*
“ *mouth*. Let me endeavour to beware
“ of this hateful and odious frame of Spi-
“ rit; and let the contrary thereto be
“ my desire, my endeavour.

Once more.

“ Among some Gentlemen that were
“ sitting in a Room illuminated with a
“ Candle, one beginning to read unto us,
“ there was *another Candle* brought unto
“ him, for his assistance in it. Which af-
“ forded me such a Meditation as this:

“ That those who are to be *Teachers* of
“ others, have need of *as much light again*
“ *as* ordinary Christians have. They, if
“ any, need a *double Portion* of the *Gift*
“ that are in other Men; and the helps
“ of Knowledge that other Persons have,
“ they much more should be furnish'd
“ withal.

“ It was not because they had *better Eyes*
“ than him whose Office it was to Read,
“ that they needed but *one Candle*, when
“ he had *two* provided for him; but the
“ Work

" Work incumbent on him, and expected
" from him was the occasion of it.

But I design little more than a *Confirmation* with an *Illustration* of my *History*, for which, a touch or two upon every Article will serve. I am now to add, That this Young Man had a Principal regard unto the *Scriptures* for the Subjects of his *Meditations*, and he was very expensive of his Thoughts on the *Book of God*. He was daily digging in the *sacred Mines*, and with delight he fetched thence Riches better than those of both the *India's*; and he could say, *O how I love thy Law ! it is my Meditation every day !*

Even in the time of his mortal Sickness, he was very angry at himself if he had not heard a Portion of the *Bible* read unto him from day to day.

Once when he was near his End, a good part of a day having pass'd before he had enjoyed his *Meal* of Scripture; he said unto his Sister with some impatience, *Alas ! what an ungodly life do I lead ! pray come and read my Bible to me ; and read me the forty ninth Psalm.* Indeed he read the Scripture not *cursorily*, but very deliberately, and considerately ; and as an effect of his doing so, he could

give such an account of the *Difficulties* in it, as the most not only of *Christians*, but of *Divines* too, would judge an *Attainment extraordinary*. Not long before he dyed, he had read over all the large and great *Annotations* on the *Bible*, lately published by Mr. *Pool*, and some other *Non-conformist Ministers*; but having dispatched those two noble *Folios*, he said unto one that was intimate with him, *Thus have I read the Bible, but I have now learnt a better way!* And that *way* was this. He would oblige himself in reading to fetch a *Note* and a *Prayer* out of every *Verse* in all the *Bible*; to dwell upon every *verse* until it had afforded at least one *Observation*, and one *Ejaculation* to him.

He imagined that an incredible deal both of *Truth* and *Grace*, would in this way make its impression upon his *Mind*, (besides what *Exercise* of *Wit* it must have call'd for) and so most certainly it would have done; but before he had made much *Progress* in it, the *Chariots of God* fetcht him away to that place in which a *Jesus* is a *Bible* to the *there perfect Spirits of the Righteous*.

Such a *thinking Person* was he; and yet after so many kind of *Thoughts* in the day,

day, he could not rest a Night quietly, unless he compos'd himself for *sleeping* by *thinking* a little more.

He knew that no better a Man than one of the *Moral Heathens* propounded a *Nocturnal Self-Examination*, as a *part* and *cause* of no little Wisdom, and that much more a *sober Christian* should endeavour to maintain a good *understanding* of himself, by such *Nightly Recollections*. Wherefore before the *Slumbers* of the Evening, this Young Man would put *three General Questions* to himself, with divers *particular* ones that were subordinate thereunto. The Questions were,

Question 1.

What has God's Mercy to me been this day?

Here he considered what *favours* God had newly smil'd upon his *inward*, or his *outward* man withal.

Question 2.

What has my Carriage to God been this day?

Here he consider'd what *frames*, and *words* and *works*, and what *snares* and *sins* he had newly been concerned with.

Question 3.

If I dye this night, Is my Immortal Spirit safe?

Of this he judged by his Closure with *God*, as his *best good*, and last *end*, and with *Christ* as his *Prophet*, and his *Priest*, and his *King*, and by his Resolution always to be a *Witness* for the Lord, and an *Enemy* to every *Sin*: Thô sometimes he would with a more large and long Attention *Examine* his own *Hopes* of *Eternal Happiness*, for which purpose he had in writing by him, his *Bundles* of *Marks* and *Signs*, which testifie a *Man* to be borne of *God*. When he had thought on these things, he was able to lay *himself down* in *peace and sleep*; but this was a way to keep a *Soul Awake*.

I begin to suspect that my Readers patience is almost expir'd; and therefore I shall cause the Remainder of this *Narrative* to omit where it cannot *contradict*, what yet is well worthy to be the matter of it.

Fourthly, He was one that *mortified* and *conquer'd* the *SINS* which were a *Mission* to him. There were some *Sins* which gave to this Young *Man* a more violent, and outragious disturbance than he could without much *passion* bear. These did he *contrive* and *conflict* much in his *Oppositions* to, and gave not over till

till he had a certain Prospect of a *Vi-
tory.*

Of all the things which ever troubled him, I know not whether any were more grievous than the *Blasphemous Injections* which like fiery venomous darts inflam'd sometimes his very Soul within him.

It may be some Testimony of *Sincerity*, when Persons are not a little *afflicted* for, as well as assaulted with, *Blasphemous Imaginations* about God; which rise within us in contradiction to all that Reverence of him, which we know not how to lay aside.

This Person on his *Death-bed* complained to me, that *Horrenda de Deo*, Horrible Conceptions of God, buzzing about his mind, had been one of the bitterest of all his Tryals: and I find his *private Papers* making sad Lamentations over the miseries of this annoyance. You shall read how he did encounter these *Fiends*, as one that was no Stranger to the *Wars of the Lord*.

Once in his *Diary*, he says;

“ Troubled exceedingly with *Blasphemous Suggestions*, my Soul bleeds at the thoughts of them.

“ O that Christ would deliver me from
“ them !

“ them ! they make my Life unpleasant. I
 “ do believe that *Satan* never struggled so
 “ hard to keep any one from Christ, as
 “ he has done to keep me !

“ From hence I learn, 1. My great En-
 “ mity to, 2. My great need of, the
 “ Lord Jesus Christ.

At another time :

“ Troubled with *Blasphemous Thoughts*,
 “ I learn from hence,

“ 1. Seeing these would have me to en-
 “ tertain a *low Esteem* of Christ and God,

“ I will endeavour to have a more high
 “ and eminent *Esteem* of God and Christ.

“ 2. Seeing these do so perplex me
 “ *continually*,

“ I learn, that I am unable of my self
 “ to raise *good Thoughts*, much less to per-
 “ form *Good Acts* of Obedience. I would
 “ be deeply *humbled*, that my Soul should
 “ be thus *desiled*.

“ Seeing, I have often so much Expe-
 “ rience and stirrings of Enmity in my
 “ Soul to God, I would be excited
 “ thereby more heartily to cleave unto
 “ him.

Once more,

" I hope I have now got strength over
" my *Blasphemous Thoughts*, after this
" manner.

" 1. *Humbling* my self under a sense of
" my own vileness and wretchedness.

" 2. *Praying* earnestly for the removal
" of the Enmity that is in my Soul to
" the things of God; especially as to this
" matter.

Thus discreetly did he manage the
Shield of Faith against those barbed Ar-
rows of Hell: Nor did his other Corrupti-
ons escape the *Offensive*, as well as the
Defensive Weapons of his Soul.

Under the most furious of their Af-
faulds, I find this to be one of his *honoura-
ble Retreats*.

" For the Relief of my Soul under the
" Power of Corruption; Let me by *Faith*
" apply these *Scriptures*.

" First, *Rom. 6. 14.*

" Secondly, *Ezek. 36. 26.*

" Thirdly, *Mic. 7. 19.*

" Fourthly, *Zech. 13. 1.*

" Besides *Zech. 9. 12. Mar. 16. 18. John
12. 31.* and *Rom. 16. 20.* and these Confi-
derations:

" First,

“First, Christ is a compleat Redeemer,
“Heb. 7. 25. 1 John 1. 7. Heb. 9. 14.

“Secondly, God’s Infinite Power is en-
“gaged on my behalf, if I be in Cova-
“nant with him.

“Thirdly, God will perfect Holiness where
“he hath begun it.

In such Engagements as these against
his Invisible Adversaries he continued, un-
till he is now a Conquerour, and more than
a Conquerour.

Fifthly, He was one that wisely pre-
pared for the CHANGES that were before
him. It is a Remark in one of his Pa-
pers: “I think it convenient for me to ob-
serve the Temptations, I am, or shall be
obnoxious to, and get suitable Remedies
against them,

He seem’d indeed to have a strange
Prefage of what he was to meet withal,
and O how he laid in that he might not
be unprovided for it! A prudence rarely seen
among the Children of Men, whose Mis-
sery is great upon them because they know
not their Time.

There were especially two Calamities
which he had a fore-boding of, Dismal
Pain, and Early Death. As for his Pain,
he was it seems to undergo exquisite An-
guishes

guishes, for many Months before his Dissolution; but before ever it came upon him, how strangely did he fortifie himself against it! He said in his Diary some Years before he left the World,

Sept. 2.

“ I had not in the morning time enough for solemn Meditation: Great deadness and dulness was in my Heart, as to Spiritual Thoughts afterwards; the Reason was, because I did not perform my solemn Meditation as I should.

“ I had now apprehensions that I must undergo sore Tryals, and Conflicts, and great Afflictions.

“ Wherefore it did highly become me to get as great a meaure of Grace, as the opportunities which I enjoy may afford, and therefore I purpose to be more serious in my Meditations, not omitting other Duties therewithal.

“ I see my Resolutions must every day be renew'd, as to great diligence in my serving God.

“ And since I must expect great Afflictions, I must make it my daily work by solemn Meditation to go over the whole Body

" *Body of Christianity*, and particularly to
 " have daily Thoughts on the *Condescension*
 " of *Jesus Christ*: I must also endeavour
 " to get a large measure of *sanctified know-*
 " *ledge*; wherefore,
 " *First*, There is need of *Ernest Prayer*;
 " and
 " *Secondly*, Of very *holy walking*.
 " *Thirdly*, Of entertaining the *Truth*
 " with greatest *Affection*; and
 " *Fourthly*, Looking on it *as it is in Jesus*;
 " and
 " *Fifthly*, *Solemn Meditation*; and
 " *Sixthly*, *Much Reading*; and
 " *Seventhly*, *Living upon the Truths*
 " *which I know*, and *Thankfulness for the*
 " *Knowledge which I have already*.

And at another time there was this
 written in his Diary.

" This Morning I meditated about a
 " part of *Self-denial*; Namely, the deny-
 " al of *Bodily Health*, and of *ease from*
 " *Torment*.

" My *Resolution* was, that it was bet-
 " ter to part herewithall, than to *sin*.
 " I hope there is a *thorough purpose* in my
 " *Heart*

“ Heart to perform accordingly, when I
“ shall be call’d thereunto.

“ I do feel the stirrings of *self* in my self
“ this day: It would fain be in the Throne
“ of God within me; but I am resolved
“ *Christ* shall be my *Kng.*

And as he thus put on the whole *Armour*
of *God*, that he might be able to stand
when he should be tryed, so he found the
benefit of it when he came into the *Field*.
Few in the *World* ever bore such *Dolors*
with such a silent and a quiet and com-
posed *Temper* as he. Some that were in-
timate with him, would say, *He was one*
of an Iron Patience, and they had rarely if
ever seen such a patient Patient. But his
Death he seem’d all along most careful
to be ready for.

In his Papers.

Meditations on the four last things, was
a *Title* mentioning a *Subject* of his most
solicitous Contemplations. Above three
Years before his *Translation*, his *Diary* hath
such a Note as this.

“ Speaking to Day something concerning
“ my *Commencement*, I was strangely fur-
“ prized, and had many Thoughts, yea
“ Perswa-

In the Mar-
gin he
wrote, De-
ceived.

“ Perswasions, That I should not live. He
then —

“ Rest. What may be the Import hereof
“ I cannot tell; yet I gather thus much:
“ That it is incumbent on me without fur-
“ ther delay, to make my Calling and Election
“ sure.

He hath also left behind him, *some Medita-*
tions, tending to the Exercise of Repen-
tance, and Faith, and Preparation for Death,
as he hath himself intituled them; but
the Reader by this time will easily pardon
my forbearing the Communication of them.

Indeed, *Preparation for Death*, in one
word, contains the substance of what he
had been doing divers years before the
King of Terrors took his *Clay House* away.

And as he was desirous to prepare for
what *Passive Obedience* he might be put
upon, so he was loath to have his Heart
not well ordered or furnished, when
active Obedience might be called for at his
hands. Tho he never liv'd to preach any
other than some *private Sermons*, yet he
was not unthoughtful of the Time when
publick ones might be expected from him.
It may not be unuseful for me to insert
one of his *Meditations* here; it runs in
such terms as these.

“ Whether

¶ Whether I should be a Minister?

“ I considered all Objections which Persons might make against it, and answer’d them every one. But one Objection startled me more than the rest, to wit, Personal Unfitness, from my Hebernude, or want of Invention. To which I answer’d, with minding that Promise in Exod. 3. 12. *Certainly I will be with thee.* And the beginning of ver. 18. *They shall hearken to thy voice.* And where God finds work, there he will give strength. I likewise considered 1 Chron. 28. 10, 20. and Mat. 28. 19, 20. and Josb. 1. 9. and Judg. 6. 12, 14.

“ And then I thought with my self, That as for living in a remote part of the Country, I should be willing thereunto, if so I might do Service for God, and bring Glory to his Name. And whilst I was musing on these things, I was melted into a frame, that I thought heretofore I should never be in, namely, humble Submission to the good Pleasure of God, however he should dispose of me. I knew, that though I were Reproached for what meanness I should this way be exposed unto,

"unto, there is an Answer in Rom. 1. 16.
"and in Mark 8.38. and in Psal.31.19. and
"in Prov. 16. 7. and in Psal. 37. 5,6. So
"were the Apostles, 1 Cor.4.3,9. If I serve
"Christ, God will honour me, Job. 12.26.

Every one must own, that however such things as these, in an old Man, may be below our Admiration; yet in a young Man, that out-lived not the Years which the *Nodes* of the *Moon* take to dispatch a Revolution, they deserve a *Memory* among them that may be Edified by such *Exemplary Practices*. Indeed, he was himself Extreamly unsensible of the least worth or *shine* adorning of him; and in his whole Deportment he discovered a modest, an humble, and a deserved *mein*; which might be reck'ned to bear little proportion with his other Accomplishments, were it not that the more *gracious* Men are, the more humble they always are; and they are the *Fullest* and *Richest* Ears of Corn, which most hang down towards the Ground. But while he in a sort wrang'd himself, to escape the *bane* and *blame* of *Pride*; it is a piece of pure *Justice* in the Survivers, to *Emblm* the Name of a Person thus desirable, since he is gone thither where he has

has no *Chaff* to take fire at the Sparks of our Praises.

*Sic oculos, sic ille manus, sic ora
ferebat?*

Such a young Man as this it is that the Church of God is now deprived of! What a *Blessing* might his Living have proved unto the World! But as the *Long-liv'd Patriarchs*, before the Flood, have still that *Clause* introduced of them, *And he dyed*; which *Clause* awakened and Converted a Person of Quality, who came in occasionally while the Minister was reading the *Fifth Chapter of Genesis* to the Congregation; so must I now lay of the *Short-liv'd Person*, whom we have been paying our last Respect unto, He lived thus *long* in a little time, *And he died*.

Before I break off, I must relate,

III. His DEATH.

Too soon and too sad a thing for me to mention without Sighing, *Ab my Brother*, in my Lamentation over it. He had contracted an universal *Ill Habit* of Body; which was attended with a particular ge-

eration of *Ill Humours*, where the *Os Ilion* and *Os Sacrum* joyn; from whence it fell into his *Thigh*, until there was a very large collection of it there.

There was an *Incision*, with mature Advice made into the *Tumour*, about a Month before his *Expiration*, which gave good hopes of his Recovery into a capacity of serving the Church of God; but the *Circulation*, which was now given unto the *putrid Juices* which his Blood, through his continual and sedentary Studies, had been annoyed withal, soon enkindled a Fever, which burnt asunder the thread of this pious Life.

One might suppose, that such a *Walk with God* as the Reader has newly had Pourtrayed before him, should End in *Raptures*, and *Extasies of Assurance*; but I am to tell him, That this young Person had them not. And there wanted not Reason for it. For his *Natural Distemper* disposed him to what is contrary to *Joy*; but his Deep *Humility* had a greater share in the *Jealousies* and *Suspicions* which he would still cherish of himself. He was indeed so afraid of being an *Hypocrite*, that he would scarce allow himself to be called a *Christian*, and he did not care so much

much as to tell any of his own *Experiences*, no, nor his *Inclinations*, unless to one or two Divines, who kindly refreshed him with their daily Visits ; and with them too he would uphold his Discourse only in *Latin*, if any one else were by.

Never did I see more Caution against *Hypocrise*, than what was in him ; and a certain *Self-abhorrence* accompanying of it, caused to proceed from him no Expressions, but those of an *Abased Soul*. When his Brother having recited the Terms of the *Gospel* to him, with a design to obtain from him a Renewal of his *Explicit Consent* thereunto, asked him, *Whether he did not judge himself Sincere in that Consent* ? He only replied, *I should think so, if it were not for the Seventeenth of Jeremiah, and the Ninth.*

He was *Dejected*, yet not *Despairing* ; and he discovered a wonderfully *Gracious*, when he had not a *Joyful Frame*. He was all made up of Longings and Breathings after *all the fulness of God*, when he could not or would not pretend unto any Confidence of his *Acceptance* with the Lord.

In the time of his *Health*, he had not been without the comfortable Perswasions for which he follow'd hard after God. In one place, I find him saying (on such a

day) I had Fears lest I did not love the Blessed God; but yet I was sure I desired to keep his Commandments. Another time so; For Three quarters of an Hour, I pleaded earnestly for assurance of the Love of God unto me, and I said, As many as received Christ Jesus, to them he gave power to become the Sons of God; And I did receive Jesus Christ, as the Free Gift of God; and received him so far as to save me on his own Terms: I chose him to be my Priest, and Prophet, and King. Now I begg'd of him that he would manifest his Acceptance of me, and give me the Spirit of Adoption: I had then, I hope, some Assurance. But when Sickness came, he was loth to own a clear Tule to the Rest of God: Yet before he died, he suffered some sober Intimations of his hopes to fall from him. There was a good Man in this Land, whose last words yet were, It had been good for me that I had never been born. The words of this humble Self-loathing Young-Man, were of another strain. In the last Night, that we had him with us, he would have his Watcher to read, The Song of Simeon, unto him, Now lettest thou thy Servant depart in Peace: And in the Morning after, he said, I have now been with Jesus Christ! which, from such a little Speaker as he,

we could not have his Explication of.

In one of his last Minutes, a faithful Minister said unto him, *Find you not Comfort in the Lord Jesus Christ?* To which he made only this discreet and humble Answer, *I Endeavour to do those things which will issue in Comfort;* and then he quickly surrendered up his Redeemed and Renewed Soul unto him who had loved him, and washed away his sins in his own blood.

Thus he went away to the heavenly Society, where he is beholding the Face of God in Righteousness, and solacing himself in the Company not only of his blessed Grandfathers, and Uncles, and all the Spirits of the Just; but of the amiable Jesus himself, which is by far the best of all. His Tears are all dried up, his Fears vanished away, and his Hopes more than answered in Joys unspeakable, and full of glory.

His Elder Brother having thus written of him, now satisfies himself in the Duty therein done to God and Man; and would keep waiting for his own Change, until, *Thy Free Grace, O my God, shall give unto the most miserable Sinner in the World, an admission into Emanuel's Land.*

Finished
Octob. 29.

1688.

Cotton Mather.

One that had an Acquaintance with him,
did him the Justice of weeping over his
Grave such an Epitaph as this.

Inclosed in this sable Chest,
The Host once of an heavenly Guest
Here lyes: Upright Nathanael,
True Off-spring of God's Israel.
Him Dead, how term we, from his Birth,
Who liv'd in Heaven whilst on Earth?
His Head had Learnings Magazine,
His Heart the Altar, whence Divine
Whole Hecatombs, which Love had fir'd,
Of high Praise, and warm Pray'r aspir'd:
His Life, the Decalogue unfolded;
A Meat-off'ring, his Speech well moulded;
His rare Devotion, such now seen,
A sign of Ninety at Nineteen.
Years but in Bloom, Grace at full growth;
Angels, you Know and Think his Worth.
Thus Time, Youth's Glass, Turn'd e're it was Run,
And Ages too, before begun.
Rest, glorious Dust, and let thy perfum'd Name
Sound in the Trumpets of Immortal Fame.
For thô Times Teeth Manso'rean Monuments
deface,
They'll never know thy Name which with the
Stars has place.

Pos nit, R. Hale

FINIS.

SEVERAL
SERMONS
CONCERNING
WALKING
WITH
G O D,

AND THAT
In the Dayes of Youth :
PREACHED
At Boston in New-England.

By Cotton Mather, Pastor of a Church there.

1 King. 18. 12. —— *But I thy Servant fear the Lord from my Youth.*

1 Chron. 34. 3. —— *While he was yet young, he began to seek after the God of David his Father.*

L O N D O N,

Printed by J. Aftwood for J. Dunton, at the Black Raven in the Poultry, over against the Compter. 1689.

V

7

3A

THE
WALK
OF
HOLY and HAPPY
MEN.

GEN. V. 24.

וַיָּמָלֵךְ אֶת־דָּאָלָהּ

And Enoch walked with God.

Behold, in these words the *Picture* of a great and a good Man, which indeed, like a *well-made Picture* looks upon, yea, more than so, *speaks* unto us all; nor is it a *common Picture* for this also, that the *Walk* as well as the *Face* of

of the Person is represented in it. This Chapter contains a Catalogue of those *Amesiluvian Patriarchs*, in whom the *Church of God*, and the *Line of Christ* was continued from *Adam to Noah*. The ancient Heathens expressed their broken Traditions of our *Noah* in rude Notions of one *Janus*, a Man, a god, and I know not what, with two Faces on him, because *Noah* had the Prospect of *two Worlds* before him: We may all share with *Noah* in this Priviledge; the Affairs of the *Old World* as well as of the *New* do arrive to our Notice; in this Chapter particularly we have a Muster of renowned Men that lived before the *Flood*. Indeed about the most of them, there is little recorded besides their *Age* and their *End*. Ecclesiastical History relates, that a Person of Quality accidentally coming into a *Meeting-house*, where the Minister was reading the fifth Chapter of *Genesis*, those words recurring so often in it, *And he Dyed!* *And he Dyed!* they struck so, they stuck in the Heart of him, and caused him that was a mortal to become a very serious Man: God grant that another clause in the Chapter may have this day as good an effect upon us all.

One of the Worthies in this Roll (Enoch by Name) can have no Report made of his Death; but instead thereof, we find a twofold Remark made upon him. *First*, We have the *Character* of *Enoch*: 'Tis once and again said of him, *He walked with God*; a peculiar sanctity he seems therein to be set forth as an Instance of. *Secondly*, We have the *Blessedness* of *Enoch*; 'tis said, *He was not, for God took him*: A *Translation* is intended by that Phrase, as it is by the Apostle elsewhere explained. It seems that this notable *Prtacher* of Truth, and *Witness* for God, at last withdrew from the sight of Men: They asked, they wondered, what was become of him, and probably they sought in all corners for him, till they understood that the *Angels* of God had carried him away. Not only the *spirit*, but the *body* too of this excellent man, has now been among the *Angels* in *Heaven* for some hundreds, above four thousand Years.

But it is now time to Observe,

Doct.

To walk with God is the singular Commenda-
tion of Holy and Happy Men.

Prop.

Prop. I.

To Walk with God is the Commendation and Attainment of some that live in Earth: Here and there a Person is to be met withal, whose Priviledge it is to walk with God. It is to be enquired, What is it to walk with God? What is that rare, mysterious, laborious thing? in short, we then Walk with God, when we maintain Communion with God in all the motions of our Lives. Every Man has a Walk in the World. The Life of Man is the Walk of Man. It may be said unto each Man, as in Eccles. 9. 10. Man, Thou art going. A Walk is a progressive continued thing, made up of many steps: Thus a Life, is made up of many thoughts, many words, many deeds. A Man is with God, when he sees God, and owns God: Then therefore do's a Man Walk with God, when he livs in multiply'd Acts of Respect and Honour unto the Lord. It is the Command in 1 Pet. 1. 15. Be ye holy in all manner of Conversation; it may be rendered, Be Holy in every turn: While we Walk, we Turn every day, now to one Object, now to another: Well, when we are with God in

in every Turn, then we Walk with God. A Walk with God is in short, that godly, that sober, that righteous Life which the Word of God adviseth us unto. It was the Speech of the Psalmist, in *Psal. 26. 11.* *I will walk in mine Integrity;* and in *Psal. 86. 11.* *I will walk in thy Truth;* and in *Psal. 116. 9.* *I will walk before the Lord:* All this is to Walk with God. We read in *2 Cor. 5. 7.* of a Walk by *Faith;* and in *Rom. 8. 1.* of a Walk after the *Spirit;* and in *Gal. 6. 16.* of a Walk according to *Rule;* this is a Walk with God. Two things are comprized in it.

First, In a Walk with God there is an uninterrupted performing of Worship to God. We should be often with God in the Exercises of his *Natural* and *Instituted* Worship. There are certain Mountains of Devotion, of which we should say as Peter in the Mount, *It is good to be here!* and we should be ever now and then Conversing with the Almighty there; this 'tis to Walk with Him! There is the Duty of Praying to God, our Lives are to be filled with it: We should (may I so say) Walk upon our Knees. To Talk much with God is to Walk much with him. The Walker with God may say with Paul in *2 Tim. 1. 3.* *I serve God, and without ceasing I have my*
prayers

prayers Night and Day. There is again the Duty of Hearing from God, our Lives are to be fill'd with it. To Sit before God is to Walk with him. We should often Go up to the House of the Lord; that is, to take a Walk in his blessed Company. The Walker with God will upon every occasion say, as the Psalmist in *Psal. 85. 58.* *I will bear what God the Lord will speak.* There is likewise the Duty of Thinking on God, that is a Walking with him. We should not for any long while together have God out of our Mind, then he will not be out of our Walk. The Walker with God may say as David in *Psal. 139. 17, 18.* *How precious are thy thoughts unto me, O God! when I awake, I am still with thee.* In a word, all the appointments of God, wherein he vouchsafes to us a Fellowship with Himself, our Walk it should be, that is, our Course and our Trade to be therein waiting upon the Lord.

Secondly, In a Walk with God there is a continual Acting of Grace on God. A Walk with God lies in a sense of God alwayes upon the Soul. We should be able to say as he in *Psal. 16. 8.* *I have set the Lord always before me; so shall we Walk with the Lord.* We are to Walk always under the

the *Awe*, and under the *Eye* of the great God. As now, the *Walker* with God will always be sensible of God as his *last End*. It was because *Asaph* did *Walk* with God, that he said in *Psal. 73. 25.* *Whom have I but God?* The *Walker* will always be sensible of God as his *best good*: It was because *Jeremiah* did *Walk* with God, that he said in *Lam. 3. 24.* *The Lord is my portion, saith my Soul, I will hope in him.* The *Walker* with God will always be sensible of God, as his *only Helper*. When a Man *walks* with God, he is perpetually saying as the *Psal-mist* in *Psal. 121. 2.* *My help cometh from the Lord, which made Heaven and Earth:* His *Ejaculations* therefore particularly are innumerable: And the *Walker* with God cannot but be sensible of God as his *omni-scient* and *omnipresent* Judge. It will be an apprehension always running in the Soul of such a Man, which we have in *Psal. 139. 7.* *Whither shall I flee from the presence of the Lord?* In a *Walk* with God a Man has evermore his Heart within him, admiring and adoring the God of Heaven on such ac- counts as these: These *Notions* of God, these *Visions* of God accompany such a Man every where, and influence all his *Walk*: Thus does he *Acknowledge God in all his ways.*

'Tis said in *Prov. 23. 17.* Be thou in the fear of the Lord all the day long; even so maintain thou a sense of the Lord all the day long: This 'tis to *Walk with Him.*

Prop. II.

They are both *Holy* and *Happy* Men that thus *Walk with God*: This is the Prerogative of them that have God with them in all their *Walk*.

1. The *Walker with God* is a very *Holy* Man: What is true *Holiness*? Many mistakes have there been about that glorious thing: A Man may be *Orthodox* in his Perswasions, and yet not be *Holy*: A Man may be very *Austere* and *Severe* in his Practices, and yet not be *Holy*: You may say of a Man, *That he has a Rightconscieſſ equal to that of the Scribes and Pharisees*, and yet the Man may be a stranger to true *Holiness* after all. O but when once it can be said of a Man, *He walkes with God*! then, then *Holiness* is to be seen upon him.

To *Walk with God*, is to *Walk like God*. Now the more like to God any Man is or does, the more *Holiness* there is in such a Man. 'Tis the Attribute of God in *Exod. 15. 11.* *O Lord, Thou art glorious in Holiness*:

ness; and in Heb. 1. 13. *Thou canst not look upon Iniquity.* The Nature of Holiness lies in a *Dedication* unto God: A thing *Dedicated unto God*, by the Disposal of another, has a *Relative Holiness* belonging thereunto. A Man *Dedicated* unto God by his own hearty Resignation and Consecration of himself unto the Lord, such an one hath in him a real Holiness. Well, the *Walker with God* is an *Enoch*: *Enoch* is in English as much as to say, *A Dedicated Man*: The Man that is *with God*, is also *for God*, and *him alone*: This is *Holiness* in the *Exaltation of it*. The Holy Dr. *Usher* being desirous to write about *Sanctification*, with Tears lamenting the defect of it in himself, gave this Description of it, — *It is for a Man to be in the offering up of his Soul continually, in the flames of Love, as a whole burnt-offering to God in Jesus Christ*: Now in a *Walk with God*, a Man is every day doing so. In fine, When *Moses* had been *with God* in the Mount, we read in *Exod. 34. 35*. It made his *Face to shine*. A Man whose whole *Walk* is with God, must needs derive much *Grace* from God, a *shine*, a *glory*, a lustre of *Holiness* will be seen upon such a Man.

a. The *Walker with God* is also a very

Happy Man: The Psalmist hath well determined where *Happiness* is to be found, in *Psal. 73. 28. It is good for me to draw near to God*: By the same Reason we may every one say, *It is good for me to walk with God*.

Happiness properly lies in the *Conjunction* of a *Thing* with such a *good* as the Appetites and Faculties of that thing are suited unto. Well, *Walking with God* cannot be without an *having* of God: God and Man do mutually *possess* each other in this blessed thing. Now the Soul is in *conjunction* with such a *good* as answers all the boundless Cravings of it. The Soul of Man hath placed in it by the *Hand* of God, a restless raging desire after an *Infinite* and an *Eternal* good: Until it find this, it pines, it frets, it is all on a light fire, like the *Hart panting after the water-brooks*: When it has got this, it is then at ease, and with a wonderful delight it cries out, *This is all my Salvation, and all my Desire*. Behold then the *Happiness* of a *Walk with God*; it hath no less than that vast thing *Satisfaction* in it. All Men are seeking after *satisfaction* every day; O but who finds this *Pearl of great price*? Where is it? The voluptuous *Epicure*, he thinks with *Belshazzar*, *It is*

to be found in Cups and sensual Relishes: The Covetous Muckworm he thinks with Achan golden Wedges will rive into the bowels of it: The Ambitious Hector he thinks with Haman, An high Chair of state will help a man to reach unto it: And the contemplative Scholar he imagines That it is folded up in the leaves of his Books, which he knows no end of looking into: These are all deceived: In the mean time the Walker with God says, *I have found it. Enoch has it. For,*

First, A Walk with God brings a Man to the enjoyment of an *Infinite good*. The Man has *God* with him now, and *one God* is enough to supply all our *Wants*, to relieve all our *Woes*: It is said in *Phil. 4. 19.* *God shall supply all your Need.* When an Immortal Soul has try'd all the Objects in the World, it yet gapeth and gaspeth after more, it still cries, *Give, Give*, after all: But there is enough in *one God*, enough to feed and fill that Soul, whose *Desire is enlarged like Heaven* it self. There is *Infinite Truth* in *God*, there is *Infinite Good* in *God*; he is the *God of all Consolation*. The *Jews* have a Fable of their *Manna*, that whatever a Man had a mind to *eat*, the *Manna* still had the *rest* of that thing: This is to be affirmed of our *God*; there

is in God all that we can ask or think, yea, and infinitely more. He that walks with God, walks with him that saith as in Gen. 17. 1. *I am the Al-sufficient God, walk before me.*

Secondly, A Walk with God brings a Man to the Enjoyment of an *Eternal* good. The Man has now the *Portion of the Righteous*; And what an one is that? We are told in *Psal. 37. 18. Their Inheritance shall be for ever.* A virtuous young Man among the Primitive Christians, when there was *Musick* and *Feasting* in his Fathers House, retired from it, with such Thoughts as these, *Here are delicate things, but they are short-lived things, they will be at an end anon; I will therefore go to my God, who is the good part can never be taken away.* Truly whatever Creatures we should content ourselves in the Presence of, all those Creatures are like the *Moon* in the *Increase*; they *shine* for a few Hours perhaps, but they *go down* and all is *dark* before the Morning. The *Soul* of Man is an *Eternal* thing, it shall stand like a *Rock* in the *Sea of Eternity*: The things of this World shall perish, but thou, O *Soul*, shalt *endure*; they shall *wax old like a Garment*, but thy *years have no end*, O thou never-dying *Soul*. A *Soul* must

must have a more enduring substance than any thing here below, for the refreshment of it, otherwise it is most wretchedly provided for; it will starve, and languish, and perish for evermore. Now he that *Walks* with God *meets* with that; all other things that we *Walk* withal, will take their *leave* of us: But God, our God hath said, as in *Heb. 13. 5.* *I will never leave thee nor forsake thee.*

So *Happy* is the Man that *Walks* with God. The excellent Minister of *Nola*, when the *Barbarians* plundered him of all he had in the World, he lifted up his Eyes to Heaven, and said, *Domine, ne ex-
crucier ob Aurum & Argentum, tu es mi-
bi omnia*; Lord, I have *All* in *Thee*, so that I am still *Happy* enough, though I have no *Gold* and *Silver* left unto me: *This
is the Blessedness of the Man that walketh with
the Lord*; his God and his Happiness is with him, though the World be laid all in Ashes before his Eyes.

V S E I.

A Great *Rebuke* hence falls upon ungodly Men: The Apostle could say, in *Phil. 3. 18.* *Many walk, of whom I tell you*

weeping. Truly our *Hearts* are *Flints*, that we do not with *Tears* from our *Eyes* reflect on the *Walk* of the most of Men. Do they *Walk with God*? No: They have a *Walk* most opposite thereunto. Their *Walk* is that in *Eph. 2.2*. They *Walk* according to the course of this *World*, according to the *Prince* of the *Power* of the *Air*. Their *Walk* is that in *2 Thes. 3.11*. They *walk disorderly*. Alas! How common is it for men to leave the *Blessed God*, and *Walk with the World*, yea with the *Devil* too instead of him? We read of some in *Dan. 4.37*. that *VWalk in Pride*. We read of some in *Jer. 23. 14*. that *Walk in Lies*. We read of some in *1 Pet. 4. 3*. that *walk in Lasciviousness*: Do these *Walk with God*? 'Tis declared of some, in *Jer. 13. 10*. that they *walk in the Imaginations* of their own *Hearts*. Are there not many of those *Walkers* now before the *Lord*: *Conscience*, do thine *Office*: Go and find out the Person that seldom *Prays* in his *Family*, and more seldom in his *Closet*: Find out the Person that has not *God* in all his *Thoughts*: Find out the Person that can indulge himself in those abominable things which the *Soul of the Lord* hates: O tell that *Man*, that he doth not *Walk with God*, and

and set before him the dismal Consequences of this ungodly *Walk*. Consider, O Man, the danger of all the wild, lewd Courses, that vain Persons do *Walk* and *Run* into.

First, There is a *Curse* which thou dost *Walk* under. Hear the loud Voice of God, in *Lev. 26. 23, 24*. *If you will not be Reformed, but will walk contrary to me, then will I also walk contrary to you.* All the Impiety, all the Unrighteousness of thy *Walk* is *contrary to God*. The *Curse* of God therefore inflicts a *Damage* and a *Mischief* upon thee, in all his Dispensations, that horrible *Curse* accompanies thee like thy *Garment*, like thy very *Shadow* in all thy ways.

Moreover, *Secondly*, There is an *Hell*, which thou dost *Walk* unto. Methinks that Speech of God is all *Thunder*, in *Eccl. 11. 9*. *O Young man, walk in the wayes of thine Heart, but know thou, that for all these things, God will bring thee into Judgment.* This, even this is the warning of the most High God, unto every Unreclaimed Sinner; Well, if that be thy *Walk* take it; but know thou, that the End of such a *Walk* is *Death*, and *Shame*, and

and Ruine for Evermore. Know thou, that the Wrath, the Fiery Wrath of God comes upon the Children of disobedience for such a Walk as thine.

Now, Consider of this, all you that forget God. The Psalmist could say, as in *Psal. 119. 59.* *I thought on my ways and turned.* Ah! Lord, That wandering Souls may thus think and Turn! Poor Soul! Thou art out of the way! O Stop! O Turn! come back from that hideous Walk, which leads down to the Congregation of the Dead! Come back into the Walk, that thrô the Narrow way leads to Life world without end. Hark! Thy God calls after thee: *Return, Return, O Soul.*

V S E II.

And a good Advice is hence therefore given to every Man.

O Walk with God! What? would not we gladly be as *Enoch* was? 'Tis said of him by *Moses*, *He walked with God.* When *Paul* comes to Paraphrase upon it, he so expresses it, in *Heb. 11. 5.* *He pleased God:* O 'tis pleasing to God, when he sees Men Walking with him. *The Lord hath shewed thee, O Man! the thing that is good;*

good; and what is it? It is, *Walk humbly with thy God*. 'Tis noted of *Enoch*, That God took him: Men in their *Last Wills* usually bequeath their *Souls* to God: But many a Man may do well to examine, *Will he take it? will he take it?* Except we are *Walking* with God while we *Live*, we shall not be *taken* by God when we *Die*. 'Tis only the *Walker* with God, who can expire with that Confidence, in *Psal. 49. 15.* *He will receive me*. Let us *Walk* with God, and at our *Dissolution*, we shall be *Taken* by him up to the matchless and endless Glories that are above; He will send his Angels, our *Guardians* now, and our *Champions* then, to *take* us unto the *Rivers of Pleasures* at Gods right *Hand* for evermore. Dost thou *Walk* with God? Behold, that is it that thy *Walk* tends unto. Soul, God and thou shalt never *part*. Yea, let us *Walk* with God, and we shall be *taken* by him, if the *Destruction* of the World should now come upon it. There will a Day come, when swift *Lightnings* and hot *Thunderbolts* will consume this lower World: God knows when this direful horrid Conflagration shall begin. But whenever it is, all that *Walk* with God shall be caught up to meet the *Lord*:

He

He will *take* you into the Clouds from the reach of the Sulphureous Flames. *Enoch* foretold the coming of this Fiery Day: They that are like *Enoch*, shall even like *Enoch* with a *Translation* escape the Terrors of it. O let us *Walk* as the People that believed these awful things.

R U L E I.

Let us Tread in the *Steps* of the Lord Jesus Christ, and we shall then *walk with God*: Part of his Errand into the World, was to set us an Example of such a *Walk*. Now we are told, in *1 John 2. 6*. We *ought so to walk, even as he walked*. O look upon the *walk* of him that kept close to God, without one *wry Step, one wrong Step*, for above thirty Years together in the World. What a sort of a *Walk* was His? We read in *Aet. 10. 38*. *He went about doing good*. He walked in all manner of *Piety and Charity*: He *Walked* in a perpetual endeavour to *please and serve His Father*: *Sic oculus, sic ille manus, sic ora ferebat*; That was his *Walk*; and it is said, in *1 Pet. 1. 21*. *He has left us an Example, that we should follow his Steps*. Of late Years among the *Mahometans*, even

even among the Barbarous *Turks* themselves, there are sprung up a vast Sect of Men, who are called, *The good Followers of the Messiah*. These hold that Christ is God, and that he is the *Redeemer of the World*; and they are of such Repute, that it is an Applause among them, *You are the Follower of the Messiah*. What shall be said of us then, if we are not the *Followers* of our Blessed Jesus? Verily, the Men of *Arabia* and *Anatolia* will condemn us in the Judgment of the Lord.

R U L E II.

Let us *Walk with Good men*, and we do it with God himself. If our *Conscience* be not fearfully stupified, it will tell us, *What sort of men have most of God among them*. We are with God, when we *Walk with such as Walk after the Lord*. Let us *Walk with good Men*, in their *Principles*: It was wise Counsel, in Prov. 2. 12. 20. *To deliver thee from the man that speaks froward things, walk in the way of good men*. There may happen a Controversie in some *Article of Religion*, which perhaps thou hast neither *Time* nor *Skill* to settle thy own Mind about. Observe now,

now, which way the generality of sober serious, praying People go: What gratifies good men is most likely to be the Truth of God: Dost thou see which way the loose, vile, carnal sort of Men go? Then, *Come not into their secret, O my Soul.*

Let us *Walk* with good Men in their *practices* too: Look upon their *Mortification*, upon their *Devotion*, upon their *Zeal*, and be able to say, as in 2 Cor. 12. 18. *Walked not we in the same Spirit? Walked not we in the same Steps?* There has been a famous Tribe of *Scholars* in the World, known by the Name of *Walkers*: 'Tis the Name that all *Christians* may lay claim unto; they are *Walkers*. O be of their Society; say truly, *I am a Companion of them that fear God.*

R U L E III.

Let us *Eat well*, that we may *Walk well*. 'Tis written of *Elijah*, in 1 Kings 19. 8. *He did eat and drink, and went in the strength of that meat [eighty Miles] unto the Mount of God.* Would you engage in a *Walk with God?* Let me then say as the Angel to the Prophet, *Arise, and*

and Eat, for the walk is too great for thee. A twofold eating are we to be urg'd unto: Let us by a *Contemplative* Eating chew upon the Word of God. Never do any Men *Walk* with God, like them that can say, *Meditation is sweet unto me.* 'Tis said of *Isaac*, *He walked in the Fields to Meditate*: And indeed, *He walked with God*, when he was alone at that Im-
employment.

We should after a *Sermon*, retire to *Ruminate* thereupon. We should in an *Evening* reflect upon God's *Mercy* to us, and our *Carriage* to him in the day fore-going: We should often single out some *Text* or some *Truth* to *Exercise* our *Thoughts* upon: This will strengthen us for our *Walk*.

Again, Let us by a *Sacramental* Eating Feed upon the *Bread* of God. It is dreadful to see what multitudes do turn their backs upon the *Table* of the Lord. Alas! that ever Men should break the *Laws* of God, yea and the *Vows* of God, as they do by this Omis-sion. Art not thou *Baptized*, and now Old enough to be *Confirmed*? Then as often as thou withdrawest from the *Supper* of the Lord, he sets that mark upon thee, *There goes a Covenant-breaker out of Doors!*

An-

Answer to this, *Hast thou a sincere desire to Walk with God, or no?* If thou hast not, how darest thou sleep in that horrible Perilous Unregeneracy? If thou hast, then come hither: Come lamenting all thy Infirmities: Let thy weakness quicken thee; and not hinder. O come for thy Food; so thou shalt *Walk and not faint*; yea, *Run and not be weary*.

R U L E IV.

Let us be with God, that we may Walk with Him. Be alwayes on God's side against Sins side: All other siding may be culpable, but this is Necessary, this is Praise-worthy: Indeed Sin, that calls like *Jebs*, in 2. King. 9. 32. Who is on my side? who? This is the outcry of Superstition and Profanity; Who is on my side? who? But let me oppose that of *Moses* hereunto, in Exod. 32. 26. Who is on the Lords side? Even so, Who is on the side of Godliness and Honesty? Who is on the side of Holiness and Sobriety? Who will bear a Testimony to all the Truths, and all the Wyses of the Lord? Let us all be on that side, and Walk accordingly.

R U L E

RULE V.

Let us remember that we are *Walking*, and it will be with God.

Keep up the frame of *Mortals*, and the frame of *Strangers* in the World. O Remember as *Joshua*, in *Josh. 23. 14.* *I am going the way of all the Earth*: Remember thou art a *Traveller*. The *Psalmist* says, in *Psal. 39. 12.* *I am a Sojourner with God*. The way to be with God, is to remember, *I am a Sojourner*: O Remember this, *I am walking on the Borders of Eternity*, every day *I am walking apace towards an eternal home*. This will make our *Walk* more amiable than that of the *three things which go well*, or than that of the *four things which are comely in their going*.



THE
GOOD END
OF A
GOOD WALK.

GEN. V. 24

וְאַנְתָּךְ כִּי־לֹא תַּקְרִב אֶת־אֱלֹהִים :

And he was not, for God took him.

THE Walk of *Holy* and *Happy* Men, has been the Subject of our Discourse. Behold the *End* of that *Walk*, now offering it self unto consideration with us. The Psalmist hath said unto us, in *Psal. 37. 37.* *Mark the perfect, and behold the upright, for the end of that man is peace.* In the blessed *Enoch* we may see such an *End* of such a *Man*. Two little Clauses comprise the Account which *Moses* has given of it; and the

the double Estate of this Great Saint is
therein referred unto.

First, It is said, *He was not*. This points
at that Estate which he passed from. You
may conceive what *he was*, in regard of
his Condition and Employment here: But
now *he was not* that Sufferer, *he was not*
that Preacher any more.

Secondly, It is said, *God took him*. This
points at that Estate which he passed into.
God took him to Himself, *God took him unto*
all that Light, and Life, and Heaven,
which the Angels themselves had before
the Ascension of the Lord Jesus Christ.

All that we have hitherto been told,
seems to be no more than what befalls every
godly *Man*. But no less an Interpreter
than the Spirit of God himself, by the
Apostle *Paul*, has illustrated this Text
with a more surprizing Interpretation of it.
Consult *Heb. 11. 5.* and we have this Para-
phrase hereupon: Here it is said, *He was*
not. There 'tis said, *He was not Found*.
It seems that this Famous Prophet suddenly
disappeared from the view of the World:
All Mankind with Wonder sought, and
sigh'd, and look'd after *Enoch*, as they
did

did after *Elijah* at another time; but they could not find him. Why? What was become of him? Here 'tis said, *God took him*: There 'tis said, *God had translated him, that he should not see Death*. This was a very marvellous Providence! He had born a zealous *Witness* for the Worship, and the Truths, and the ways of God, against a wicked World. God would make them see that he own'd the Testimony, and the Conversation of this worthy Man. Hence, though *Abel* was murdered for his Piety, *Enoch* shall be translated for his: He was immediately fetched, and changed into the Circumstances of the Glorified. Thus he became, as *Tertullian* says of him, *A Candidate of Eternity*.

The *Doctrine* which we are hence allowed an Application of, is,

DOCT.

To be taken by God from a Mortal Estate on Earth, to a Glorious Estate in Heaven, is the Priviledge of them that Walk with him.

PROP. I.

They that Walk with God, shall be Taken

Taken by God from their *Mortal Estate on Earth*. The Scholars of the Colledge at *Bethel*, said once unto *Elijah*, in 2 King. 1. 3. *Knowest thou that the Lord will take away thy master from thy head to day?* And he said, *Yes, I know it.* In like manner it may be said unto the *Body* of the Christian; *Knowest thou that the Lord will take away thy Master, thy Spirit from thy Head, into another state we day?* Every Believer may reply, *Yes, I know that it will be so.* Our *Estate* in this *World*, is an *Estate of Tryal*; God is here *Trying*, and *Framing*, and *Shaping* of us, in order to everlasting *Happiness* or *Misery*. And it is an *Estate of Trouble* too: Our Fall from God, is the occasion of the many *Distresses* that belong unto it. This *Mortal Estate* of ours, the Lord will one day take us from. *One day*, but on *what day* shall this *Deliverance* be? Truly at our *last day*, at the *Day of our Death*, at the day that we are most ready to tremble at: On that *Day* the Lord will *deliver us from the hand of all our enemies*, and from the *hand of sin*.

First, God will take the Believer from the *state* of a *Sinner* here. The dolorous *Anguish*es of the best Men alive, are like those of the Apostle in Rom. 7.24. *O wretched man*

man that I am ! who shall deliver me from the body of this death ? Soul, I will tell thee what shall do it ; The Death of this Body shall. That, that will do the deed. The Believer is now lamenting, *My iniquities are more than the hairs of my head* ; he is now lamenting, *My wounds stink, and are corrupt, because of my foolishness*. But we shall not always be complaining so ; God will take us from all our Corruptions ; God will take us from all our Disorders ; God will take us from the reach of so much as one *vain Thought* for evermore. I may speak after Moses in Deut. 12. 8. *Ye shall not do after all the things that we do here this day* ; though ye are not as yet come to the rest which the Lord your God giveth you. When the Walls of this Clay Tabernacle are batter'd down, all the Leprosie which now cleaves unto us, will be done away. We shall shortly take an eternal farewell of every Lust, and say, *Be gone, thou vile thing, be gone, I will never see thee more*. Indeed, it was the cursed Womb of sin, from vvhich Death at first came into the World. But O the Mystery of Divine Wisdom ! The Daughter destroys the Mother, and by Death shall sin go out of the World again.

Secondly,

Secondly, God will take the Believer from the state of a *Mourner* here. There are many and mighty *Temptations*, which now cause us to vex, as *Rebeckah* did at her *Annoyances*, in *Gen. 27, 46*. *I am weary of my life!* Yea, but when thy life is expired, they shall never weary thee any more. God will take us from all seducing *Temptations*, and remove all *Evil Counsellors* from our presence for ever. The *fiery Darts* of the *Devil* shall not reach us and wound us as heretofore. We shall not be put upon saying, *Get thee behind me, Satan*; for *Satan* shall be far enough below us. The time will come, when we shall march as Conquerors thorough these Territories of the *Prince of the Power of the Air*; and at the utmost Borders thereof, we shall give such a triumphant Shout, *Adieu, foul Fiend, adieu!* The *Son of David* will never let me come into thy devouring Jaws again. We shall go likewise from the Intanglements of the *World*. The *things* of this *World*, we shall turn our backs upon, as upon poor *Trifles*, poor *Nothing*, and miserable *Comforters*; and we shall say, *To the Fire I leave you all*. The *Men* of this *World*, we shall be no more flattered or terrified withal; but laugh at all the *Favour* and all the *Fury* of those

poor Worms, and say, as our Saviour to the Jews, *Whither I go, you cannot come.* God will take us from all *afflicting Temptations* too. As for our *Spirits*, we shall not weep as we do now, under our *Doubts* and our *Fears*, nor any more say, *God counteth me for his Enemy.* As for our *Bodies*, we shall drop them; and all the *Ails*, and all the *Pains* of them, as *Elijah* did his Mantle of old. As for our *Names*, we shall be gone from the *scourge of the Tongue*; there shall be no *Shimei* to curse us in the *New-Jerusalem* which we go unto. No *Losses*, no *Crosses* will then affect us; nor *Cain's Club* of *Persecution* ever lay a blow upon us any more.

Thirdly, God will take the Believer from the state of a *Waiter* here. It is the Voice of all good Men, in 2 Cor. 5. 2. *We groan earnestly desiring to be cloathed upon with our house which is from Heaven.* Our last groans will put a period unto those groans. God will take us from our *Faith*, and from our *Hope*; it shall be turned into *Sight*, and *Love*, and *Joy*, *World without end.* We shall, e're long, leave looking for the *Rest* which remaineth for the People of God: Leave looking for that *City*, whose *Builder and Maker is God*: Leave looking the *Crown of Life*,

Life, the Crown that fadeth not away. We shall have what we have been looking for; and we shall be taken from our humble, prayerful, careful *Expectations* of it. We shall no more be panting after the *Promise*, and saying, *O when will it come unto me!* All the *sure Mercies* of the *Covenant* will say unto us, *We are come, we are come; we are now thine for evermore.*

P R O P. II.

They that Walk with God, shall be taken by God unto a glorious *Estate* in *Heaven* too.

We shall be taken by God, when we are taken by Death. But unto what shall we be taken? A New *Sight* will chiefly constitute the New *State* vwhich God will take us to. In short, we shall be taken to a *Full, Refreshing, Transforming sight of God in Christ, among the Righteous* for ever. I shall give but a *touch* at these things; we do but stammer and stumble vwhen we attempt a *Description* of them. Indeed, I know not vwhether I had best offer at any *Description* of this *glorious Estate*; or instead thereof, only say as he said unto *Nathanael* once, *Go and see.* Yet however, this

this little Cluster of Notions we may carry with us to the heavenly Country, from whence they were brought unto us.

First, God will take the Believer unto a state wherein he shall be immediately beholding of himself in Christ Jesus. We shall come into the Presence of our Lord, and behold our Joseph, our Jesus, in all his glory. There shall then be fulfilled that part of our Lord's Intercession, in Job. 17. 24. *Let them be with me, where I am, that they may behold my glory.* God will take us, where we shall see the Countenance, and hear the Conference too of that Man, in whom dwells the fulness of the Godhead bodily. God will take us into the Embraces of him who has loved us, and washed us away from our sins in his own blood. And when we see him, we shall see God in him. I suppose that he is the large Golden Vessel full of God, from which the heavenly Visions of God are to be derived for evermore. Our Felicity shall be that in Mat. 5. 8. *They shall see God.* God will take us, where we shall be made sensible of his Attributes and Perfections, in a measure that we are not us'd unto. God will take us, where we shall not so much in any Creature

as in the Mediator, see him that is Invisible.

Secondly, God will take the Believer unto a State wherein he shall be wonderfully Conformed to Himself and Christ Jesus. The Children of God have His Nature, His Image now upon them, they shall hereafter arrive to the fulness of it, and be filled with all the fulness of God: The Psalmist could say, in *Psal. 17. 15.* *I shall be satisfied, when I awake with the likeness of God.* God will take us where our Knowledge will be enlarged like the sands on the Sea-shore: Where our *Virtue* shall be compleated into an *Heart* after God's own *Heart*: God will take us, where the *Sun of Righteousness* will replenish us with bright *Beams of Light* and *Love*, until we be like him, for we shall see him as he is.

Thirdly, God will take the Believer into a State, wherein he shall enjoy the best Society of most *Righteous* Ones. We shall be able to speak after the manner of the Apostle, in *Heb. 12. 22.* *I am come to an innumerable company of Angels, and to the general Assembly of the first-born.* The *Angels* they are our *Guardians* now: God will take us, where they shall be our intimate

timate *Companions*. We shall move and live among those *morning Stars*: The *First-born*, they are our *Familiars* here; we covet their being so, notwithstanding all the *Folly* and *Error*, and *Ill humour* that is often in them: *God will take us*, where we shall associate our selves with all that ever feared God, and not one breach of *Charity*, shall ever disturb our Conversation there.

Fourthly, The *State* which God will take the Believers into the *Comforts* of, will be an *Eternal State*. *God will take us to an House*; but what a one? We read in 2 Cor. 5. 1. *It will be an eternal House*. *God will take us to a Glory*: But of what sort is it? We read in 1 Pet. 5. 10. It is an *eternal glory*. *God will take us to an Inheritance*; But how long shall it last? We read in Heb. 9. 15. It is an *Eternal Inheritance*. Truly it is a *Life Eternal* which our God will take us to. We shall be in it as many Millions of Ages as there are *Drops* in the *Ocean*, or *Atoms* in the *Universe*; yet Believer thou shalt say, *My Heaven will infinitely outlast as many Ages more*:

Prop. III.

There is a *variety* of *Dispensation* used by God in his thus *taking* of them, that *Walk with him.*

The *Lords taking* of Men is, in general by his *changing* of them, it is by making that they *shall not be*: Not an *Annihilation*, but a vast *Alteration* happens to Believers; when it shall be said of them, *They are not!* And then they are *taken* by the Lord: And in particular it is managed three such ways as these.

First, It is by *Dying*; when we *Dye*, then we *are not*. The Dying Man may say, as in *Psal. 39. 13.* *I go hence, I am no more.* The Dead Man *is not* a Man in such a *place*, he *is not* a Man of such a *Thought*, he *is not* acting upon such *Objects* as he was before. When a Man is ready to *Dye*, we perceive it by *Changing*, as we call it, of the Man; much more, when a Man is dead he is a *changed* Man. Then it is that we are *taken* by the Lord: Thus it is said, in *Isa. 57. 1.* *The Righteous is taken away.* The *Spirit* is then *taken* to all the Delights and Pleasures that a *separate Soul* can feed upon.

Secondly,

Secondly, It is by *Rising*. When vve
Rise at the last day, then vve are not ; vve
are not such feeble vvretched things as
we are this day. The *Resurrection* will
bring a marvellous *Change* on the Sub-
jects of it : It is the *Speech of Job*, in Ch.
14. 14. *If a man dye, shall he live again?*
He seems to refute vvhat he did recite
just before as the Opinion of too many
Men, and say now, *Yes, that he shall find*.
And hence it is added, *I will wait all the
Dayes of my appointed time until my Change
come*. What *Change* is that ? I will not
exclude or oppose the common sense of
it ; yet I would humbly suggest, vvhy may
it not be the *Change* which the next
Words referr unto ? *Thou shalt call and
I will answer thee ; thou wilt have a desire
to the work of thine Hands*. At the *Resur-
rection* it will be so ; God will then have
a *Desire* to see our once Curious, but now
Rotten Body, set in order again, he shall
then call, *Arise, ye Dead, where are you ?
Arise !* And we shall start out of the Dust,
as it were, ansvering, *Lord ! I come !* This
the *Departed Soul* is to keep waiting for.
It seems more than a *Moment*, it may
seem a *long while* to the Soul 'till this be
accomplished : Then it is also that we are
taken

men by the Lord : with some respect unto this our Lord said unto his Disciples, in Job. 14. 3. *I will come again, and take you unto myself.* The Body is then also taken, to be an *Incorrumpible*, a *Spiritual*, and a *Powerful Instrument* of the Soul in all the motions of it.

Thirdly, There is another *Taking* that some have Experience of, and that is by *Transflarion*. There are some Persons, in whom the *Union* between their *Spirits* and their *bodies* never is dissolved ; by the *Ministry* of Angels they are both in *spirit* and in *body* too made capable of a present entrance *into the Kingdom of God*, and so those *vvinged* Messengers of Heaven carry them avvay, vvithout any more ado. This was the *Prerogative* of *Enoch* before the Law, and of *Elijah* under it : I believe this would have been the *Case* of all Men, if *Adam* had not sinned vvhen he did ; and there are many thousands of Pious People vvith whom it will yet be so. At the *second Coming* of our Lord, there will be multitudes of Christians in the World ; vvhat vvill become of them, vvhen the Fire of God shall be flaming and raging as far as *Noah's* Flood did extend of old ? How shall they get out of the vvay of that horrible Fire that shall consume and carry all before

fore is here? The Apostle doth inform us in 1 Cor. 15. 52. We shall not all sleep, but we shall all be changed; there is our Changeing: And in 1 Thes. 4. 17. We which are alive shall be taken up in the Clouds, to meet the Lord in the air, and so shall we be for ever with the Lord: There is our taking too; and God knows how soon this may be.

USE I. Exhortation.

Let it be our Care, that when we are ~~now~~, we may be taken by the Lord; while we are absent from the Lord, this is the main work that we have to do; it is the one thing needful.

Consider, 1. Yet a little while and we shall not be; we shall surely and quickly take our leave of the World, and say, as in Job 7. 8. *The Eye of him that hath seen me shall see me no more, shine Eyes are upon me, and I am not.*

We shall all be taken away very certainly; as he could say, in Job 30. 23. *I know that thou wilt bring me to death, and to the House appointed for all the living: so may you and I and all say, I know that my Lease of my Clay house will be out ere long; and, I know that as sure as I am here, I shall ere long*

ingone from hence. Where is *Abraham* the Faithful, and *Moses* the Gracious, and *Paul* the Serviceable, and *Solomon* the Wise, and *Nahushadnezar* the Great? They are not. Where are the good Men that fill'd the Seats of this House when this Famous Lecture first began? They are not. Where are perhaps a thousand Millions of People that were living upon the Earth fifty years ago? They are not. There are now alive by Computation, about *Eight Millions* of *English* People in the World; Where will every Mothers Child of them be in one Generation more? And shalt thou be exempted from this *common Lot*? Worm! *Art thou* *he* *that* *shall* *escape*? No: the All-mowing Scythe shall take thee away like all other Men: It was said unto him, in *Job* 13. 4. *Shall the Earth be forsaken for thee? shall the Rock be removed out of its place?* So may it be said unto every one of us: Is it not said, *It is appointed unto all men once to dye?* Is it not said of *Death*, It is the *End of all Men*: And it is the *War*, in which there is no *Discharge*? Well; And shall this *Rock* be removed for thy poor sake? Do not imagine so.

Add this, we shall all be *Taken* away very speedily too. *Short-liv'd Man*, be serious: How long is thy continuance here like to

H be?

be? Hear Davids Answer to that Question, in 1 Chron. 28. 15. *Our dayes on Earth are as a Shadow, and there is none abiding:* Let James answer it, in Jam. 4. 14. *What is your Life? it is even a Vapour, that appeareth for a little time, and vanishes away:* Let Job answer it, in Job. 9. 25. *My dayes are swifter than a Post; they are passed away as the swift Ships; as an Eagle that hastens to the Prey.* Our Age is now contracted into Seventy Years, and how few reach to Seventy, in comparison of them that never see Twenty of them! Besides, a big part of our few dayes are already past and gone with many of us: How many may sadly sit and sigh and say this day, *I have been here but a little while, yet I cannot now be so long more, as I have already been!*

Consider, 2. If God then take us not, who will? I have read of a profane Monster who on one side of his Sword had the Picture of Christ, on the other side the Picture of the Devil; with this Motto under it, *Si in non-vis, iste rogat:* If He won't Take me, here's One that will. Horrid Creature! But that Frenzy is almost equalled among us, by those that wish the Devil to take them every day: Alas! that, that will be the horrible Destruction of them

them that shall not be taken by the Lord. It is a fearful Curse upon the wicked Man, in *Psal. 109. 6.* *Let Satan stand at his right hand:* Thus, O thus it will be. When the Soul of a wicked Man is going away, a *Devil*, a Dragon stands by his Bed-side, and will *take*, and hold, and wound that miserable Soul. Yea, there is a more astonishing Vengeance to come upon such a Man. If a Man be not *taken* by the *saving* Hands, he will be *taken* by the *damning* Hands of God himself. The *Hands* of the Great and Terrible God, will for ever *take* those that fall thereinto; and *smite* them and *slay* them with immediate Impressions of his Fiery Wrath. But what sayes the Apostle, in *Heb. 10. 31.* *It is a fearful thing to fall into the Hands of the living God.*

What, what shall now be done by us? in short; let us be *Walking* with God, and we shall be *taken* by God. Say now, every Soul, as in *Mic. 4. 5.* *We will walk in the Name of our God for ever and ever.* *Elijah* was *taken* as he was *Walking*: Let us *Walk* thus, and God will *take* us: Be sure God will *take* us, if we *take* Him. Let us *take* him as our *Lord*; *take* him as our *End*; *take* him as our *exceeding great Reward.*

ward. Thus take Him in our Walk, and He will take us from our Walk to our Crown.

USE II. Consolation.

Let it be our Joy, that when we are not, we shall be taken by the Lord.

Behold a Cordial here, against three sorts of Exercises.

First, Against all the Troubles of this Life.

We are apt to be discouraged at the Difficulties of this Evil World: But the Voice of our God unto us, is that, in *Luke 21. 28. Lift up your Heads, for your Redemption draweth nigh.* E're long you shall not be; and then your Afflictions too, they shall not be: God will take you from them all. And what says *Paul's Calculation*, in *Rom. 8. 18. For I reckon (he speaks like an Arithmetician, or an Accomptant) that the sufferings of this present time, are not worthy so to be compared with the Glory which shall be Revealed.* When two English Protestants, one that was *Blind*, another that was *Lame*, were leading to be Burned, they so cheared one another, *Well fare we, we shall need our Crutches and our Guides no*

more

more after this. Thus let us in all our Trials think, *When I am beyond the Stars, I never shall be under the Clouds any more.* Have you any Sorrows hard to bear? Are you afflicted in your Friends? Hast thou like David, a Son that makes thee say, *My life is spent with Grief?* Hast thou like Jephthah, a Daughter that makes thee say, *Alas! thou hast brought me very low, thou art one of them that trouble me?* Hast thou Job's or Abigail's Yoke upon thee? O think, *I shall shortly be gone from the Light and Sense of such things as these.* Are you afflicted in your Names? Are you like Elijah, counted a Troubler of Israel? or like Jeremiah, a Man of Contention; or like Paul, a Pestilent Fellow, and a mover of Sedition? O think, *I shall meet with none of these Reproaches where I am going?* Are you afflicted in your Bodies, or your Estates? Are you like Timothy, cruciated with often Infirmities? Or like Naomi, going out full, and coming home empty of Temporal Goods? O think, *I shall quickly be where a Spital or an Alms-house, there never was any occasion for.* Are there any snares that you are too often trepan'd into? O think of the Time when all this Earth shall be to you as an Invisible point; think, *The*

God of Peace will by and by bruise Satan under my feet! Are there any Sins, which are the Iniquities of your Heels? O think of the Time; yea, the Eternity, when God says unto you, *Thou art all fair, my Love; think, I shall shortly be impeccable.*

Secondly, Against all our fears of our own Summons hence.

It is said of some, in *Heb. 2. 15.* *Thro' fear of Death, they are all their life time subject unto Bondage.* It is the Infirmitiy of too many among us here: If God should this day say unto us, as to *Moses*, or to *Aaron*, *Go up the Mountain and dye;* or *go up the Chamber and dye:* Which of us could without Horror, have that order given to us? But why art thou so much afraid of this? One said well, *Eius est mortem Timere, qui nolit ad Christum ire.* That Man that is afraid of being taken by God; let that man fear to dye. To all other Persons, let me say, What is that *Not-being* which thou recoilest at? It is only an Officer sent by God to fetch thee, like *Joseph*, from a *Prison* to a *Kingdom*. When that Snake, that hideous Rattle-Snake, *Death*, shall come hissing to thy Bed-side, thou mayst now look and laugh,

laugh, and say, as in 1 Cor. 15. 35. O Dear
where is thy String? Holy Mr. Dod being
told by his Physicians that he might re-
cover of a Sickness then upon him; said,
Alas, This is just as if a Weather-beaten Ma-
riner just got into the Harbour, should be told,
he must put out to Sea again. O this
being, that hath such a dismal Aspect,
it is unto the Religious, but a being ta-
ken by the Lord: Well then, when this
Not-being shall call, Come away; let our
answer be; Yea I'll come with all my Heart.
We need not say to Grim Death, Have I
found thee, O mine Enemy! No: Never
had we such a Friend.

Thirdly, Against our Griefs at the Departure of such as are fallen asleep in Jesus.

Behold a well-spiced *Cup*, here got ready for the Funerals of such as are justly dear unto us: They are not gone as *Ab-salom* was; a *David* may then all melt at such a Death. No, 'tis possible our Relations did as *Dorcas* of old, leave behind them the Evidence of their Piety; perhaps they did also as *Enoch* of old, live long in a little time: We may perhaps look into their Memorials, and see how they went to *Heaven* every day, long before they

Dy'd; and see how they *Covenanted*, and *Walked* and *Lived* with the Lord. Mo-thinks these do now call unto us, as in Luk. 23. 28. *Weep not for me, but weep for your selves*: Does Jacob say, *Joseph is not*? Does Rachel say, *My Children are not*? Why, has God *taken* them? they belong-ed unto Him. 'Tis said, in Job. 11. 13. *Jesus wept over Lazarus*: One of the An-cients affirms, it was not because he was *Dead*, but because he was about to be made *Alive* again. I do not justifie the Glofs; but I am sure our departed Ones, as it were call unto us, from the lofty Battlements of Heaven, *We would not be with you again for all the World.*

Let us then rise, and wash and change our Apparel, and say, *I will go to them, they shall not return unto me.*

THE

THE
 DUTY
 AND
 INTEREST
 OF
 YOUTH:

O R,

The *Thought* of an *Elder*, on the
 Death of a *Younger Brother*.

Uttered Octob. 28. 1688.

Eccl. XII. 1.

*Remember Now thy Creator in the dayes
 of thy Youth.*

THE great Emperor, *Augustus*, making
 an Oration to his mutinous Army,
 began it with that surprizing Expression,
*Audie senem, Juvenes quem Juvenem senes
 audi-*

audierunt; when I was a young Man, old Men counted me worthy to speak unto them; now I am an old Man, methinks young Men should not refuse to mind what I say: Truly, such might the Speech of our *Solomon* be, by way of Preface to the Text now read unto us; surely this old Preacher deserves the attention of every young Person among us all. It is a Passage uttered by this matchless and inspired Prince, in *Prov. 22. 20.* *Have not I written to thee excellent things?* It is by some rendered so, *Have not I three times written for thee?* He hath indeed so; we have three Books composed by that Royal and Renowned Pen; one of which wears the Title of *Ecclesiastes*, because that such was the Author of it. We are told of some in *2 Chron. 11. 17.* *They walked in the way of David and of Solomon:* What way is that? It was the way of *David*, that he sinn'd, he fell, he dishonoured God exceedingly, but he soon Repented and recovered, and then by writing the fifty first Psalm he gave an Evidence of his doing so. This was the way of *Solomon* too; he departed from God with a wonderful Apostacy, but being reclaimed and reduced from his Wanderings, he now Publishes

Testimony of it unto all the World. This Book is a sacred and solemn Treatise, concerning the chief good of Man: It contains the Holy and Humble *Retractions* of a famous Monarch, who had sought where he could not find the satisfaction of an Immortal Soul; he had got up to the top of all sublunary Felicity, and from thence beholding poor Men toil and sweat unreasonably to get up the rocky ragged *Hill* after him, with a loud Voice he now calls unto them all, *You are mistaken, there is nothing but Vanity and Vexation here*: Upon this the wise Man assures us all, That in the *Acquaintance* and the *Enjoyment* of God alone is all our Happiness; and in the inculcation of it, *Young Men* are particularly apply'd unto: We have a *Deshortation* given to them in the conclusion of the former Chapter, and an *Exhortation* in the beginning of this: In the former is a sharp *Sarcasm*, but a grave *Counsel* in the latter. Two things make up the *Exhortation*.

First, A *Duty* enjoyned, *Remember thy Creator*; in the Hebrew 'tis *Thy Creators*, which notes a plurality of Persons in the adorable Godhead.

Secondly, A *Season* advised, *In the dayes of thy Youth*: It intimates not that Persons

sons *past* their *Tombs* are exempted from this Command, but that Persons *in* their *Tombs* are peculiarly engaged herein; wherefore the *Doctrine* before us, is,

Doctrine.

It is the Duty of All Men, and peculiarly of Young Men, to Remember their Creator, so as to acknowledge Him.

Prop. I.

The Blessed God, who is *Father*, and *Son*, and *Spirit*, is the *Creator* of Men: Unto *Man* about God it may be said, *He is thy Creators*. Indeed in God there are more *Persons* than one. In the *New Testament* that *Mystery* of a *Trinity* is more particularly insisted on. *Athanasius* of old would say unto them that had any Doubt about the *Trinity*, *Go to Jordan*, and you may see what you seek. On the Banks of *Jordan*, at the *Baptism* of our *Saviour*, in *Math. 3. 16, 17.* we have a Glorious Representation of it. But in the *Old Testament* too, the *Mystery* of a *Trinity* is not concealed from the *Church* of God; the *History*

History of the *Creation* alone may be enough to give a mention of it: We find *God the Creator*, we find a *Creating Word*, and we find a *Creating Spirit* there distinctly spoken of. The very first *Clause* in the Bible is, *In the Beginning God Created*: The Name, *God*, is in the plural Number, but the Verb, *Created*, is in the singular; which intimates, that though there be but *one God*, yet there is more than *one Person* in Him. The like Intimation is given to us, in *Gen. 1. 26*. Where *God said*, *Let us make Man in our Image*. It is impious to suppose that the *Angels* are *consulted* or *invited* for the making of *Man*; 'tis expressly said, *God made him*: Nor in any Case would the Most High speak to *Instrumental Causes* in the *first Person* plural so. The fond and blind *Jews* are put unto wretched shifts, when they would banish their Notice of a *Trinity* from *Scriptures* thus plain and clear. Now this great *God*, who is thus *Three in One*, is the *Creator* of the *World*. The most *High God* who is the *Possessor*, is also the *Creator* of *Heaven* and *Earth*. It is true, that in some sort the *Work of Creation* belongs most properly to the *Father*, but the *Son* and the *Spirit* also are not excluded from

a glorious concurrence in it: Unto him is every Man to ascribe his own *Creation* and *Original*: We are thus called upon in *Psal. 100. 3.* *Know ye that the Lord be is God, it is he that hath made us, and not we our selves.* That style, my *Maker*, that is the style in which all *Men* that were not far worse than *Devils* have ever spoken of the Lord.

Prop. II.

It is the Duty of *All Men* to *Remember* their *Creator*: It is a just matter of Enquiry here, *What it is to Remember God?*

The Answer in short is this, To *Remember* God is to *Acknowle^dge* God. Or, Take *Solomon's* own Explanation of it, in our Context here: *It is to fear God, and keep his Commandments.* There is both *Understanding* and *Affection* imply'd in this *Remembrance*: To *Remember* God is to *Remember* all the *Respect* which we owe unto him, and to *Render* all that we *Remember*. The Phrase of Scripture is to be Interpreted by such comprehensive Rules as this. It is the Character of wicked Men, *to forget God.* 'Tis said in *Psal. 9. 17.* *The wicked shall be turned into Hell, and all the Nations*

Nations that forget God. So then, to Remember God, this is the Character of Godly Men: To be sensible of God, that, that is to Remember him. There is a two-fold Remembering of a thing: There is a keeping of it in our minds, and there is a calling of it to our minds: This Remembrance we are to acknowledge God withal. In short, we may observe that Solomon much imitated his Father, both in the matter and the manner of his Preaching to the World; particularly, what Solomon here says to us, is but an Expression of the same that his Father said to him, in 1 Chron. 28. 9. *My Son, know thou the God of thy Father, and serve him.* In this manner we are to Remember God.

First, We should Remember God by our knowing of him: We are to Remember, That God is, and, That he is a Rewarder of them that diligently seek him. We are to Remember, that there is a God who is Infinite in his Power, his Wisdom, his Justice, and his Goodness, and that his Kingdom ruleth over all. It is said in Jer. 51. 50. *Remember the Lord afar off:* Part of the meaning is, Know the Lord. Strictly, 'tis impossible for a Man to Remember what he do's not Understand. We should know God in his sufficiency,

cience, and know God in his efficience; we should know God as represented in his Words, in his Works, and above all, in the Lord Jesus Christ. It was of old counted a needful Counsel, *Know thy self*; it is no less important and pertinent, *Know thy God*: This Knowledge, it hath Life Eternal in it.

Secondly, We should Remember God by our Thinking on him. The Psalmist could say in *Psal. 63.6.* *I Remember thee upon my Bed, and Meditate on thee in the Night-watches.* We should have a Remembrance of, with a Meditation on the Holy God; awful and serious Thoughts of God should come into our Hearts often in a day: We should often be Thinking of God as our Judge, and we should Remember with our selves, *I am now under the flaming Eye of God, and I shall one day stand before the judgment-seat of God.* We should often be Thinking of God as our End, and we should Remember with our selves, *God has formed me for himself, I should shew forth his praise.* We should often be Thinking of God as our Good, and we should Remember with our selves, *The Lord is my portion, and I have a goodly heritage.* Briefly, what the Lord is in himself, the same is he to be in our daily Thoughts of him.

Thirdly,

Thirdly, We should Remember God by Turning to him : It is a Prophecy in *Psal. 22. 27.* *All the Ends of the World shall Remember, and turn unto the Lord.* We should have a Remembrance of God, that shall produce Repentance for sin : The Psalmist has communicated this Experience of his unto us, *I Remembred God, I was troubled :* O thus we should Remember God, and be troubled for our forsaking of him ; be troubled for our provoking of him ; and when we are troubled for, we should also be turned from all our evil wayes. We are to Remember God, so as to choose him, and to take him for our God, and sincerely say, *Lord ! What have I any more to do with Idols ?* sincerely say, *I will be now for the Lord, and not for another.*

Fourthly, We should Remember God by Living for him. It is the Profession of that good man in *Psal. 119. 55.* *I have remembred thy Name, and have kept thy Law :* There should an Obedience accompany that Remembrance which we have of God. The Prophet could say, *I Remembred the Lord, and my Prayer came unto thee :* Thus we should be able to say, *I Remembred the Lord, and I sought his Face :* Be able to say, *I Remembred the Lord, and I heard his Word :*

Be able to say, *I Remembred the Lord, and with my whole care I pleased the Lord. An Honouring of the Lord, is the best Rememb- bring of Him.*

*Fifthly, We should Remember God by Trusting in him. It was an Holy Triumph, in Psal. 20. 7. Some trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God. A Remembrance of God should be with a Reliance on him. That Believer could say, *O my God, my Soul is cast down within me, therefore will I remember thee.* Are there Distresses on us, that cause *Dejections* in us? We should then Remember that God who can do what he will; then Remember that God who has bid us hope in him: And when we Remember him, we should still joyfully say, *My help is in the Name of the Lord.**

Finally, Such a Remembrance of God as will procure an Interest in God; such a Remembrance of God as will maintain a Communion with God: This is the Remembrance that we are to endeavour for.

Prop. III.

To Remember their Creator is a thing that Young Men are very particularly oblig'd unto.

unto. Indeed *Young Men* are apt to reckon this the most *improper* and *unpleasant* Address that can be made unto them, *Do thou Remember thy Creator*: They judge it fitter only for elder Men to hear of such a serious thing: But the Voice of God is even to *Thee* and *Thee*, O *Young Man*! *Do thou Remember me*. There are two Arguments here set before us, evincing this to be a most *reasonable* thing.

Argument I.

'Tis thy *Creator* certainly: The *Young Man*, be he never so *young*, has cause to *Remember* him. It was but a rational Proposal in *Psal. 95. 6.* *O come, let us worship and bow down, let us kneel before the Lord our Maker.* If God be thy *Maker*, it becomes thee to be his *Servant*: Thou art wholly beholden to God for all the *Powers* of thy *Spirit*, for all the *Members* of thy *Body*: Whom shouldest thou then first use them for, but the *Lord* alone? It was a sharp Rebuke to *Belshazzar* in *Dan. 5. 22.* *The God in whose hands thy breath is, him thou hast not glorified*: Even so, thy *Breath* and *Being* is from the *Lord*, and shall it be said of thee, *Him thou hast not Remembred?*

this were a very vile thing indeed ! It is a similitude used, if I mistake not, by some of the Ancients, *If any Man could be so ingenious as to make an Engine able to think or speak, he might justly expect the first work of that Engine should be to acknowledge the maker of it.* Thus, Young Man, it was but lately that thou camest out of the Hands of God ; *the first rational Action of such an one, surely should be a Religious Action.* It cannot be too soon for thee to Remember him, in whom thy living, and thy moving, and thy very being is.

Argument 2.

The Evil Dayes are coming, of which thou shalt say, I have no pleasure in them. Old-Age is not a Time for the Service of God to be begun in, or to be delayed unto ; Youth, Youth is the only Time.

First, Old-Age is not a proper Time for us to defer the Remembering of God unto. It is an unworthy thing to deal with the God of Heaven so : It is an absurd as well as a wicked thing. The Lord complained of this, in *Mal. 1. 13.* *Te broughth that which was torn, and the lame, and the sick, thus ye brought*

I brought an Offering, should I accept this of your hands, saith the Lord? In like sort, Young Man, is it suitable that the Devil should have the Prime of thy Strength? And that God should be put off with a few lame and sick Devotions after all? Is it suitable that thou should'st wast all thy very Marrow and Spirit upon thy cursed Idols, but bring unto God a few Torn crazy Howlings, at the last? *Should I accept this of your hands, saith the Lord?* There is a Story of one who did attempt to Repent in Old-Age, after a Dif-solute and ungodly Youth; but heard such a Voice from Heaven as that, *Desisti Furfurem cui dedisti Farinam*: The Devil had thy Flower, and dost thou think to bring thy Bran to me? In thy Youth wilt thou continue a Traitor and a Rebel against the God of Heaven? And wilt thou imagine to be received and protected by him in the Age, when perhaps thou hast none else to go unto? When thou art scarce able to sin, at thy usual rate, shall that be the only Time for thee to leave it off? *Hear O Heavens, and give ear O Earth;* was there ever any thing so Disingenious?

Secondly, Old-Age is not an easie Time

for us to defer the Remembering of God unto. Young Man, wilt thou not look unto the Lord, that thou mayst be saved ; Until thine Eyes are almost out ? Until those that look out of the Windows be darkened ? Wilt thou not lay hold on Eternal Life, until thy Hands are shaking with a Palsie ? until the Keepers of the House do tremble ? Wilt thou not Run the Race that is set before thee, until thy Feet call for a Staff ? until the strong men do bow themselves ? Alas, these things will not be easie then. Know, that thy Sin will then be stronger : If it be hard for thee to part with a Lust now, what will it be then ? An old Tree, and an old Lust are not easily pulled up by the Roots : It is said, in Jer. 13. 23. *Can the Ethiopian change his skin, or the Leopard his spots ? then may you also do good that are accustomed to do evil.* An old Custom, and an old Disease are not easily cured. We read of a Devil dispossessed with a wonderful Difficulty, in Mark 9. 25, 26. *The Spirit cry'd and rent him sore, and he was as one Dead :* What was the cause of those terrible convulsions ? We are told, the foul Spirit had been in that Person, of a Child. An unclean Spirit, a drunken Spirit, a profane Spirit, that has dwelt

dwell in a Man from his *Childhood* unto *Old-Age*, O 'tis not easily driven away: It is laid, in *Heb. 3. 12.* *Exhort one another to day, lest any of you be hardened through the deceitfulness of sin.* Deceitful Sin, tells the Young Man, *To morrow, to morrow* will be soon enough to leave thy *evil wayes*: But the Heart grows harder and harder still, *To morrow, than it was to day.*

Know likewise, that thy strength will then be smaller. The Philosopher truly called *Old-Age*, the *Winter of life*: We commonly say of *Old-Age*, *It is it self a Disease, and attended with a thousand more.* Then it is that, *Pallor in Ore sedet, Macies in Corpore rotu*: A pale, a lean, and a feeble State of Body comes upon us; and then also the Mind grows more heavy and listless: It is as much as the *Old Man* can well do, to encounter the manifold Infirmitiess of his *Age*: And wilt thou never obey the Lord until thou canst not enjoy thy self? When *David* said unto *Old Barzillai*, *Come then over with me*: The *Old Man* answering, in *2. Sam. 19. 34.* — *How long have I to live! can I discern between good and evil? Can I taste what I eat or drink?* No; let *Chimham* go. Thus our *David*, our *Jesus*, when he says to an *Old Man*, *Come over to me*; the re-

ply may be: *Alas, I have but a little while to live; the Force of all my senses is abated; let the Young man go over to the Lord.*

Thirdly, Old-Age is no safe Time for us to adjourn our Piety unto. The Young Man allots upon Old-Age, as that which he may very seasonably grow sober in: But Young Men, what if thou should'st never arrive to Old-Age at all? That is the Hap of multitudes, multitudines every day: The Sons of Job were all of them Young Men, but they died suddenly, seven of them at once. We have that Warning often repeated unto us, in Job 21. 23. *One dyeth in his full strength.* Young Persons of both Sexes are liable to the Stroke of Death: We read in Luke, about the Funeral of a Young Man, the Son of a Widow: We read in the same Evangelist, about a young Woman, which lay a dying when she was but about Twelve years of Age. The Arrest of Death likewise falls upon young Persons of all Estates. The Son of Jeroboam was a Gracious Youth; but he dyes. The Sons of Eli were Vicious Youths, and they dye too: So does the young man, Absalom, after his Brother Amnon. As young as thou art, and as lively and as lusty too; 'tis possible thou may'st like

Eurichus

Emichus fall down dead, before the Congregation be dismissed. Hast thou a lewd Dream of an *Old-Age*, to reserve all Virtue for? Alas, there are more die before *Twenty*, than after *Sixty* Years of Age. A Child once being observed to become a very *prayerful* and *pensive* Child, gave that Account of it, *I was in the Burying-place t'other day, and there I saw a Grave shorter than my self.* Let the youngest of us all go to such a place, and see whether there be not *Graves* of our Dimensions there? And what if now thy *Death* find thee before thy *Peace* be made with God? What if thy *Death* find thee a poor Unconverted, Unregenerate Creature before the Lord? It may be written on thy doleful *Grave*, *It had been good for that Person, that he had never been Born.* Infinitely more than a thousand Ages of Woes and Plagues must be the Portion of such a miserable Soul.

Fourthly, The young Man has many *Conveniences to excite and assist his Remembrance of the Lord.* There seems to be a sort of Correspondence between *Youth* and *Grace*: *Youth* seems mightily adapted and agreeable to the Exercise of that lovely thing.

A quick *Wit* is one Prerogative of the *young Man*: Well, how can he lay it out better, than by doing like that *young Man*, in *Psal. 119. 9.* *Taking heed unto the Word of God?* The *Young man* has a *Tenacious Memory*: What can he do better with it, than fill it with *Divine Treasures*? *Warm Affections* are stirring in the *young man*; where should he set them but upon the *things which are above*? The *Spirits of young men* are mettlesome; why should they not be *servant*, *serving the Lord*? The *Bodies of young men* are vigorous; why should they not be a *living Sacrifice unto God*? There is a brave *Courage* in *Youth*; how can it better show it self, than by *overcoming the Wicked One*? *Youth* is a *merry Age*; let it then *rejoice in the Lord*. O nothing is more *comely*, or *natural*, than that *young Men* should *remember God*.

Prop. IV.

All the *three Persons* in *God* are to be distinctly considered by us, when we remember him.

Not only our *Creator*, but also our *Creators* is to be remembered.

First, We are to remember God the *Father*.

Father. Him we are to remember under that consideration in Eph. 1. 3. The God and Father of our Lord Jesus Christ. Remember Him as the Fountain from whence all does proceed, and to which all must return. Remember Him as the first cause and so the last end of all things. Remember Him as the Father of thy Lord, and go to Him for a Father's Blessing in His Name. O remember Him, and let the outcry of thy Soul be; Let this Father be my Father for evermore.

Secondly, We are to remember God the Son; Him we are to remember under that Consideration, in Act. 5. 31. A Prince and a Saviour, to give Repentance unto Israel, and Remission of sins. Remember Him as the Saviour in whom all fulness dwells. Remember Him as the Jesus who delivers from Wrath to come. Remember Him as a Redeemer able to save unto the uttermost, and go to Him for that Salvation; entreat him to be thy Prophet, and thy Priest, and thy King for ever.

Thirdly, We are to Remember God the Spirit. Him we are to Remember under that Consideration, in Psal. 143. 10. The good Spirit that leads into the land of Uprightness. Remember Him as the Quick-
ner

ner of them that were dead in *Trespasses* and *Sins*. Remember Him as the *Comforter* of all that *mourn*. Remember Him as the *Inhabitant* of the *Comite* and the *Humble Heart*; and seek to be led by Him, World without end.

Thus are we to Remember our *Creator* in the dayes of our *Youth*.

V S E I.

Let them that have not *Remembered* their *Creator* in the days of their *Youth*, now in the days of their *Age* be ashamed of it, and afflicted for it.

There are two sorts of Aged People to be now treated with: There are some that are *Converted* unto God but late: They squandered away most of all their *Youth*, before they *turned their feet unto the Testimonies of the Lord*. It becomes these Persons now, as they *Remember* their *God*, so likewise to *Remember* their *Sins*: You make that your daily Prayer, in *Psal. 25. 7.* *Remember not against me the sins of my youth*. Be assured that God's dealing with you will in many regards be quite contrary to your dealing with your *Sins*. If you *love* them, he will *hate* you: If you *hate* them, he will *save* you: If you would have God not

not Remember them, O then do you remember them your selves : 'Tis said in 1 Cor. 11. 3. *If we would judge our selves, we should not be judged of the Lord.* Well then, every one of you, like Pharaoh's Butler, now say, *I remember my faults this day.* O Remember all the lying, all the idleness ; all the profuseness and profaneness of thy Youth. When Paul was a young Man, he had an hand in Abusing and Murdering an Eminent Minister of God, but he Remembred it with sorrow all his dayes : O ! said he many Years after ; *When the Blood of Stephen was shed, I was consenting to it.* Come now and sit down in the Dust this day before the Lord ; come, ahd lament it, and bewail it, that you so long lay out from God, and that you so long did the things, for which the Wrath of God comes upon the Children of Disobedience. Be able to say, *My Soul has this in remembrance, and is humbled in me.* But perhaps there are some of you that never yet were Converted unto God at all : As they said in Jer. 8. 20. *The Harvest is past, the Summer is ended, and we are not saved ;* thus may too many confess, *Our youth is past, and we are not Renewed.* Surely 'tis Time, 'tis high Time for you to Remember your, God,

God, yet at last, before you go hence and be no more : Let this encourage you, That it is not *too late* as yet for you so to do. The Lord said in *Jer. 3. 1.* *Though thou hast play'd the Harlot with many Lovers, yet return unto me :* Even so, thô thou hast committed *many sins* ; thô thou hast been sinning *many years* ; *yet return unto me, saith the Lord.* There was in this very Land, one that had lived a carnal, stupid, ignorant Person for about an hundred years, and yet became a *serious Christian* before he dyed. Unto the *Oldest Enemy of God* among us all, I this day proclaim the *mercy* of the Lord : O let this break thy heart, and cause thee to come and say, *I will do Iniquity no more.*

But let this also *Terrifie* you, it will be *too late* for you e're long : It is said in *Psal. 6. 5.* *In Death there is no Remembrance of thee.* Thy *Death*, thy *Death* is just ready to seize upon thee, and there is no *work, no wisdom in the Grave, whither thou art going.* Then thy cry, will be like that of *Despairing Ones, All too late ! All too late !* God prevent such a miscarriage of thy never-dying Soul.

USE II.

Let us that are in our Youth, Now Remember our Creator in it.

There are a multitude of young Persons, to whom the Word of God may reach this day. Now the Almighty God make this Word of his, *Quick and powerful, and sharper than a two-edged Sword* within their Souls! Hear, O Young People; *Hear that your Souls may live*: It is reported of *Jaham*, in *Judg. 9. 7.* He stood in the top of the Mount, and he lift up his voice and cried, and said, *Hearken unto me, that God may hearken unto you.* Thus would I do, thus would I speak this day. Here I stand in the Name of God that made you all: I would lift up my voice, and cry, and say, *O Remember your Creator now, in the dayes of your youth.* If you will not hear this Call of God now, God will not hear your cry to Him another Day. God will be deaf to the *Words of thy Roaring*, in the dayes of thy *Age*, and of thy *Death*, and of thy *Wrath*, if thou art now deaf to the *Words of his Counsel*. The Counsel (and it is wholesome Counsel) of our God now unto us, is, *Remember me betimes*:

times: In order thereunto, these things are to be done.

Rule 1.

Let us Remember that which will help us to Remember God.

First, Remember thy Death, and thou wilt Remember thy God. A Remembrance of Death will produce in a Man a serious and godly frame of Spirit. One that was Remarkable for his Devotions, gave that Reason of it, *O I must Dye! I must Dye!* If a Young Man would awfully realize unto himself that thing, *I must dye!* it would highly promote an Acquaintance between God and him: And *young Man*, it is not too soon for thee to have the Apprehensions of it. There was a *young Man* in this Land, that left behind him in Writing, *Meditations to promote Preparation for Death*. O that every *young man* would be no Stranger to such prudent *Meditations*!

Let every *young Person* Remember this: *I shall dye very certainly*: As *Job* could say, in Ch. 30. 23. *I know that thou wilt bring me to Death*: So let the *young Person* say, *I know that I must e're long look the King of*

Terrors

Terrors in the Face; and I know that e're long I shall go thither, whence I shall not return. Often look upon that Scripture, in Heb. 9. 27. *It is appointed unto all Men once to dye.* Often look upon that Scripture, in Psal. 89. 48. *What man is he that liveth, and shall not see Death?* And let these warnings make a deep Impression upon thy Mind. There was a Prince who gave a Pension unto a Person, that he might once a day come and say unto him, *Remember that thou art a Mortal Man:* Do that office unto thy self every Day. Look upon Death as the way of all the Earth; And Remember, *I must go that Way:* Look upon Death as the End of all men; and Remember, *I shall have that End.* Remember, there is no discharge in that War.

Let every young Person also Remember this, *I shall dye very speedily.* While we are young, we strangely promise our selves to live long: Do not harbour that mistake; but rectifie it by that Premonition, in Jam. 4. 14. *What is your life? It is even a Vapour, that appeareth for a little time, and vanisheth away:* Rectifie it by that Premonition, in 1 Chron. 28. 15. *Our dayes on the Earth are as a shadow, and there is none abiding.* What are the poor Seventy years, that the Life of Man is now contracted into! Re-

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member, they are winged things, they fly away, with a marvellous Velocity. We are truly told of them, in Job 9. 25. that they are swifter than a Post; yea, more than so, swifter than a Ship; yea, more than that, swifter than an Eagle hast'ning to the Prey. Besides, Remember, 'tis possible, that half of those years may be all that thou shalt ever see; it hath been well said, *That an old Man has Death before his Face; but a young Man has Death behind his Back.* Perhaps, Death may strike thee down before him that is old enough to be thy Father. Remember that there are Skulls of all sizes in Golgotha.

Secondly, Remember thy Soul, and thou wilt Remember thy God: Thou hast a never-dying Soul within thee; a Spiritual and an Immortal Substance, able to discern, and argue, and affect with a wonderful Apprehension. How frequently and fearfully do young Persons forget that they are Owners of such a Jewel.

Let every young Person Remember this, *The state of my Soul is miserable.* Remember the guilt and filth, which thy Soul, by it's becoming a constituent Essential part in one of Adams Children, soon was defil'd withal. Remember what a dreadful Anger and Vengeance of God, thy Soul

Soul by thy *sin* is expos'd unto. Remember that Character of thy Soul, in Gen. 6. 5. *Every imagination of the thoughts of the heart, is only evil continually.* Remember that condition of thy Soul, in Eph. 2. 12. *Without Christ, a stranger from the Covenant of promise, having no hope, and without God in the World.* Remember what thou hast been doing unto thy Soul, ever since thy Birth: It is said in Prov. 8. 36. *He that sinneth wrangeth his own Soul.* O Remember what *Wrongs*, what *Wounds*, thy own Soul has had from thy own hand; and Remember what an ever-gnawing *Worm*, what an ever-burning *Fire*, is now ready to seize upon that poor Soul of thine: Thou art mindful of thy *Body*, of thy *Estate*, of thy *Credit*, and mindful of almost every Creature which thou art concerned in. Thy Soul now begs of thee, *O Remember me!*

Let every young Person likewise Remember this, *The worth of my Soul is invaluable.* A Great Man was well advised once every day, to remember that Sentence of our Lord, in Matt. 16. 26. *What is a man profited, if he gain the whole World, and lose his own soul?* Thou canst not Remember a more important thing. Remember the Glorious Faculties and Endowments of thy soul. Remember what a price, what a vast price,

the Lord Jesus counted not too much for thy soul. Remember how desirous the Angels are to assist, how desirous the Devils are to destroy that soul of thine. Remember these things, when thy Enemies are bartering for thy soul. When our Lord was betrayed for a little Money, He said in Zech. 11. 13. *A goodly price was I valued at of them!* Remember that as the voice of thy Soul, when thou art under Temptation to evil things. When thy Tempters would have thee sell thy soul for a song: When they would have thee pawn thy Soul for a Cup, or an Oath, or a Penny, or indeed for the best thing in this World, now Remember that Expostulation of thy own soul; *Am I worth no more than so? A goodly price am I valued at!*

Thirdly, Remember the Word, and thou wilt Remember the Lord: The Word of God Written, the Word of God Preached, is vouchsafed unto us: Remember that, and be able to say after the Psalmist, in Psal. 119. 16. *I will not forget thy Word.* Let our Memories be full of Truth, and they will be full of God. Our Memories are a costly, curious Cabinet; it is pity that there should be only vile rags and shreds laid up therein: We can Remember too well, old songs, and old wrongs. Our Memories

memories are too like the Walls of the House which Ezekiel saw, in *Ezek. 8. 10.* whereon the Forms of creeping things, and abominable Beasts, and cursed Idols, were portray'd all round about. For these things we may say, as one said unto his Friend, that offer'd to teach him the *Art of Memory*; Sir, (said he) *If you would teach me the Art of Forgetfulness, I should be more pleased with it:* But for the things of God, there our *Memories* should serve us, there our *Memories* do fail us wonderfully. I have read of a young Man, whom all the pains in the World would not make to *Remember* the letters of the *Alphabet*: Such lamentable forgetfulness in the Sacred and Solemn things of another World, are young people too subject unto. It is Recorded of *Joseph*, in *Gen. 41. 51.* that he called his First-born Son, *Menasseh*, or *Forgetfulness*. Such, O such a Name young Persons may often put on their own Souls, when the *Word of God* is brought unto them; their Souls are so many *Menasseh's*, O how forgetful are they, when God has been speaking to them! Our Lord said unto his Disciples, in *John 15. 20.* *Remember the word that I said unto you.* Every time you read a *Chapter*, or hear a *Sermon*, then *Remember* that the Lord says,

Remember this: The Apostle so speaketh; in Heb. 2. 1. *The things which we have heard, we should not let them slip:* 'Tis an allusion to a *Leaky Vessel*. Young People, the Great God is pouring his *Commandments*, and *Promises*, and *Threatnings* into your Souls every day; O do not suffer them to leak away. Retain in your own Souls, the *sense* and *use* of the things that you hear from God the *Lord*: It is said in Rev. 3. 3. *Remember how thou hast received and heard.* When thou hast received and heard a message from the God of Heaven; give thy Soul now that charge, *Remember this, O my Soul, Remember it.*

Fourthly, Remember *Eternity*, and thou wilt Remember *Him that inhabiteth Eternity*: It is said in Eccles. 11. 8. *Let a man remember the days of darkness, for they shall be many:* Thus would I say, *Let a young man remember the dayes of Eternity, for they shall be endless.* The Psalmist has that Expression, in Psal. 77. 5. *I have considered the years of Ancient Times:* There are who so render it, *I have considered the years of Eternity.* O *Remember that Eternity which every hour brings thee a Step nearer to, than thou wast before.* *Remember that Eternity wherein thou shalt enjoy inexpressible Happiness, or endure intolerable Misery.* World

World without end. A Person of Quality having spent some Time in *unlawful Games*, at Night could not sleep; giving this Answer to one that required the Reason of it; *Yesterday, I cast my Eye occasionally on a Book, wherein I saw that Word, ETERNITY; and that word has broke my Heart within me: O that thing, Eternity, Eternity! the Remembrance of it will Awe thy Heart, if it will not break thy Heart within thee. Remember that thou art going to an Estate of Weal or of Woe; and that thou shalt remain in that Estate, fixed like a Rock, for infinitely more than a thousand Million of Ages.*

R U L E II.

Let us *Abandon* that which would hinder us to *remember* God. There are some fatal things that are called in *Job 13.26. The Iniquities of youth*: And in *Jer. 31. 19. The Reproach of youth*: An *Entanglement* in those, will spoil a *Remembrance* of God. To all young Persons now is that Call of Heaven, in *2 Tim. 2.22. Flee youthful Lusts.*

To particularize,

(1.) *Abandon* the Sin of *Ill Company-keeping*, that you *remember* your Creator. Be able to say with him, in *Psal. 26. 4. I have not sat with vain persons*. Many an hopeful young man has been ruined, by falling into the Society of the Profane: Never was

There a more bloody Murderer of Souls than
that Society. The very Heathen could ob-
serve, and the Apostol *Paul* quotes the
Speech of an Heathen Poet for it, That *evil
Communications corrupt good manners*. Now
they are *Evil Companions* with whom those
evil Communications are. Young man, dost
thou see others, that will *Drink*, and *Game*,
and *Swear*, and *Scoff*? I would call upon
thee, as *Moses* upon them in *Num. 16. 26*.
*Depart from the Tents of these wicked men, lest
ye be consumed in all their sins.* Do not so
much as begin a needless familiarity with
Wicked men: Don't *Walk* with the ~~wicked~~,
lest you come to *stand* with the *sinners*, and
at last *sit* with the *scornful*: Remember that
bad Companions will cause you to *sin* with
them. The *Jews* in *Babylon* grew very cold
in the matter of Building the *House* of God.
Why so? Their dwelling among the lewd
and wild *Babylonians*, procur'd this indiffe-
rency. I have thought, how came *Corah*, a
Levite, to hook in *Dathan*, and *Abiram*,
and the *Reubenites* into a Conspiracy with
him? I find that the *Levites* of *Korah*, and
the *Reubenites* pitched their Tents near to-
gether, on the South-side of the Tabernacle.
So they infected one another: Remember,
that bad Companions will cause you to *dye*
with them too. I pray how came *Abaziah*

to meet with his *Death* before his *Time*? it was by visiting a debauched bigotted Idolater, the infamous *Jehoram*. When you fall into a Knot of Impious Men, you are like the Man Travelling to *Jericho*, who fell among *Thieves* that *stripped* him, and *wounded* him, and *departed* leaving him *half-dead*. Some Persons going out of the World, have comfortably pleaded that with God, *Lord, let me not be with wicked men for ever, for I never cared to be with them here*: Sad is the Case of them who cannot plead so. O that every young Man would remember that saying in *Prov. 1. 10. My Son, if sinners entice thee, consent thou not; walk not thou in the way of them; and remember that* saying in *Prov. 13. 20. He that walketh with the wise shall be wise, but a Companion of fools shall be destroyed*. What shall I say more? In fine, *Remember*, young Man, that on thy *Death-bed* thou wilt gnash thy Teeth at the sight of such *Companions*, thy groan will then be, *O gather not my soul with sinners!* and one of them in thy *Chamber* would then be thy *Torment* there. Well then, *save your selves from this unoward Generation.*

(2.) *Abandon the Sin of Sabbath-breaking, that you may Remember your Creator. It is the Command of God in *Exod. 20. 8.**

Remember

Remember the Sabbath-day to keep it holy: Men are like to Remember God himself, if they remember this day of the Lord as they ought to do. If you look through the World, you shall see that Mens Religion is as their Sabbath is. The Sabbath is the Engine by which, by the Bible, true Remembrance of God is kept alive. It is the Description which the Lord gives of all good Men, in Isa. 56. 4. *They that keep my Sabbaths, and choose the things that please me.* Young Men, this is the Day, to which all other days may say, *I thou art worth Ten thousand of us:* Of this Day it shall evermore be said, *O thou Day that is highly favoured, the Lord is with thee, blessed art thou among the Dayes, and cursed is he that despises thee!* Young Persons are apt on this day to be *vain* in their Thoughts and Words, and *Idle* in their whole Behaviour: But labour thou to spend this Day as a *Market-day* for thy Soul; spend it in *Holy Duties*, and in those things that may prove both a *Cause* and a *Sign* of thy *Rest among the People of God* for ever: Do according to that in Isa. 58. 13. *Call the Sabbath a delight, the holy of the Lord, and honourable.* Do not abuse this high Day of God; as the Prophet said unto *Gebazz*, *Is this a Time to receive Money?* so let me say,

In this a time to be making of Bargains, or to be ordering of Journeys? Much more, Is this a time for Rioting and Drunkenness, for Chambering and Wantonness? or for such things as are never seasonable? No, 'tis not such a Time: To the young People that make it such a Time, I would say as in *Neb. 13. 18.* You bring Wrath upon Israel by profaning the Sabbath: Such Persons are the meer Achans of the Land they live in.

Finally, There are many other sins of Youth, especially that sin of Uncleanness, which we must avoid, and forsake, if we would Remember God: Let no Young Man allow himself in those cursed things.

R U L E III.

Let us Remember the virtuous Example of them that have been good beimes, especially the *Holy Pattern* of the *Holy Jesus*. It is said in *Heb. 13. 7.* Remember them whose *Faith* is to be followed: So it may be urged, Remember them whose *Touch* is to be followed: If we remember them, we shall remember God. There have been young Persons that have had the *Grace* of Forty at the *Age* of Twenty in them. Sometimes a young Man has given up himself to God by a *Covenant* never to be forgotten. A young Man has maintain'd a course of daily *Supplication*, and besides often had his extraordinary *Dayes* of

of Prayer and Praise ; a young Man has up held a course of daily *Meditation*, and besides accustomed himself to read the Scripture with such Attention, as to fetch a *Note* and a *Wish* out of every *Verse* before him, such an one I have lately follow'd unto the *Grave* : Many more such Instances of *Early Piety*, perhaps a Young Man here and there may afford unto us : O now, *Go thou and do likewise*.

But above all, the Lord Jesus Christ calls for our Imitation : It is said of Him, in *Psal. 110. 3.* *Thou hast the Dew of thy Tomb* : In his *Tomb* it self a *Dew of Grace* was to be seen upon him ; in his *Youth* he fulfilled the whole will of God ; in his *Tomb* he was always *about his Father's business* : He now says to *Young Men*, what he says to *All Men* in *Job. 13. 19.* *I have given you an Example, that you should do as I have done.* O then study Christ Jesus, observe Christ Jesus, follow Christ Jesus ; ask, *What was the Behaviour of Christ Jesus in his Tomb?* and, *Be as he was in the World.*

R U L E IV.

Let us remember the profitable *Instruction* of them that wish well unto us.

There is a twofold *Instruction* which young Persons among us are made partners of : There is *Pastoral Instruction*, and there

there is *Parental Instruction*, under which you sit. Regard this *Instruction*, lest you *mourn* at last, and say, *How have I hated Instruction, and not obeyed the voice of my Teachers!*

You enjoy *Pastoral Instruction*, O despise it not! You have with Sermon after Sermon been publickly and solemnly called upon to *Remember God*. Besides this, I have personally treated with some scores of you, about your *Eternal Welfare*, and I hope I may live to visit every one of you for this end, earnestly and urgently beseeching of you to be *Reconciled unto God*. It was of old enjoyned in *Deut. 31. 12. Gather the People together, Men and Women, and Children, that they may hear, and learn, and fear the Lord: Behold, the Children as well as the Adult have been advised here, to Remember the Lord.* What is now the effect of it? I will for once wax bold with you, and say as Dying *Bolton* said unto his Children, *Children, let any of you meet me at the day of Judgment in a Christless unregenerate estate if you dare! I will testify against you, I say again, I will testify against you before the Lord Jesus, if you do.*

You enjoy *Paternal Instruction* too; O refuse it not! Does not thy *Father*, or thy *Master*, or thy *Mother*, charge thee to *Remember God*? Did they never charge thee to read the *Word*, and seek the *Face of God*, and

and to make Conscience of thy Wayes; Then, *My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother.* What befell the Sons of *Eli*, those Sons of *Belial*? in 1 Sam. 2. 25. *They hearkened not to the Voice of their Father, because the Lord would slay them.* Art thou a young Person, counselled by a good Parent to *Remember the Lord?* *The Lord will slay thee; yea, The Lord will Damn thee, if thou dost not Hearken thereunto.*

Thus are we to *Remember God*: And, O who among you are more than *almost persuaded hereunto?* Let a few Considerations more add weight unto those that have also bespoken it of you.

CONSIDER. I.

The God of Heaven has *Commanded* you to *Remember him*; you have this *Command* in a *shadow* under the Law of old: It was required in Exod. 22. 29. *Thou shalt not delay to offer the first of the ripe fruits unto me.* The Lord thus calls, *Bring me the first of thy Age, and, Bring me the first of thy strength:* How darest thou then carry it unto the *Devil* instead of him?

This *Command* is yet more express, where the Lord calls for a *present* Repentance, a *present* Obedience from us; saith he not in Jer. 25. 5. *Turn ye now every one from his evil way?* saith he not in *Psal. 95. 7.* *O that ye would bear his Voice to day?* saith he not in *Psal. 147. 12.* *Both* young

young Men and Maidens, old Men and Children, O Praise the Lord? Young Man, do not venture to slight the Command of that God who can speak thee into Hell for slighting it: Do not offend and provoke that God who can with hot Thunder-bolts avenge thy doing so.

C O N S I D E R. II.

Tis for your own Interest and Benefit now to Remember God. It is impossible to reckon up all the Advantages of Early Religion: Indeed, Godliness is profitable for all things; but Early Godliness, that is it which brings most profit unto the Owners of it: It is truly said in Lam. 3. 27. *It is good for a man that be bear the Yoke in his Youth.* Young Man, Remember God, and it will please Him. It was very pleasing unto God, when Abel brought the Firstlings of his Flock unto Him: The Lord said in Jer. 2. 2. *I Remember the kindness of thy Youth.* If we Remember God in our Youth, God will Remember the seriousness of our Youth, the favouritens of our Youth, and the kindness of our Youth a great while afterwards. It was the Speech of God in Hos. 11. 1. *When Israel was a child I loved him.* When Persons are in their Childhood vertuous and gracious, and such as Remember Him, such persons are loved exceedingly by Him that loveth the Righteous. When little Children were brought unto the Lord Jesus, He blessed them: What will the Lord then do for them that Remember to come them selves unto Him? He will bless them, for they please him exceedingly.

Remember God, and it will also save thee: O what a matchless Promise is there set before thee, in Prov. 8. 17. *They that seek me early shall find me!* Thou shalt find Christ, and find God, and find the Pearl of great price by the Early seeking thereof: Whoever does miss of mercy from God, yet unto the Young Person, the Lord saith, in 1 Chron. 28. 9. *If thou seek him he shall be found of thee.* This is a certain way to find Grace, to find Glory, to find every good thing; seek early for it. Indeed, they are not only certain Finders, but also glorious

rius Finders, Eminent and Transcendent Finders, that are Early Seekers of the Lord; they are the Josephs, and the Samuels, and the Davids of the World.

C O N S I D E R. III.

Remember God Now, or there is Danger that you never will at all: As he said in Job. 3. 4. How can a Man be born when he is old? so, How can a Man be New-born when he is old? It seldom is. Our Text lays, Remember thy Creator in the days of thy Youth; It may be rendered, In the days of thy Choice. You now make your Choice: If you choose God in your Youth, Well; but if you now choose Lust and Sin, a thousand to one but God will confirm that Choice; the Lord may say, Let him that is filthy be filthy still, and, Let him that is wicked be wicked for evermore: Besides the Mortality, there is also an Oblivion which thou art in danger of: It is a direful Menace of God in Gen. 6. 3. My Spirit shall not always strive. If thou dost now resist the stirrings of the Lord, thou dost as it were smother them and banish them; 'tis to be fear'd that they will take an Eternal Farewell of thy forsaken Soul. Dost not thou Tremble at this, O thou Heart of Adam? If this horrible thing should be the Portion of thy Soul, Down, Down, Down thou goest into the Pitt, among them that cannot hope for the Truth of God.

God prevent so great an Evil! God make every young Person among us a Joseph, that whilst he is yet young, shall seek the Lord. God make every young Person among us an Abijah, that while young shall have in him some good thing toward the Lord. God enable every young Person to cry as Obadiah did, I fear the Lord from my Youth.

Now unto thee, O God, I bend my knees, wish my Prayers, that thy Converting Grace may produce multitudes of such tender Grapes in this Vineyard of the Lord.

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